[Registered at the General Post Office as a Newspaper.

THE Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

Vol. XXXIV.—New Series, No. 1439. LONDON: WEDNESDAY, JUNE 18, 1873. Price { UNSTAMPED.....5d. / STAMPED .....5½d.

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Ecclesiastical Affairs.

THE WORK THAT LIES BEFORE US.

In another column we print a circular just issued by the Executive Committee of the Liberation Society. It sketches a programme of action for the coming year. It may be taken as the practical reply of the committee to the proceedings in the House of Commons on the 16th of May last. Its general purport and tone are just what we should have expected. The committee, although they do not affect to ignore the severity of the back-handed blow inflicted upon the movement by a combination of both political parties to suppress discussion, and precipitate a division, at a moment when the supporters of Mr. Miall's motion were least prepared to resist it, are not disposed to take the success of the unusual tactics resorted to on that occasion as any fair measure of the actual position and strength, either in Parliament or in the country at large, of the cause of disestablishment. They look upon it as nothing more than one of those adverse vicissitudes that are sure to vary the progress of a great and protracted struggle. They are by no means discouraged by it. They see in it no evidence of retrogression. They are quite ready to accept, and to bear in mind, the lessons it suggests. But its chief effect upon them has been, and will be, to brace up their energies to still greater exertion, and to concentrate upon the object they are seeking to effect all the resources within the reach of willing and devoted hearts.

On a first review of the disaster which befell Mr. Miall's motion on the occasion above adverted to, we ventured to predict that the triumph of his opponents was rather nominal than real, and that the extent of it, when accurately guaged, would turn out to be but poor compensation for the unusual and unjustifiable nature of the tactics resorted to. Facts bear out our anticipations. Public opinion has not been materially affected by a stratagem which proved nothing beyond the determination of the majority to get rid of a debate felt to be inconvenient. The position in which the question stood in the House of Commons two years ago has not been greatly altered either for or against it. Notwithstanding the decisive terms of the motion introduced by the junior member for Bradford last month, it proved that only one short of a hundred votes would have been given in its favour had all who intended to support the motion been allowed the ordinary opportunity of doing so. This does not, at any rate, look like a falling away of Parliamentary strength. That only 61 votes were actually recorded in support of the motion, was due to a surprise. It indicated nothing calculated to arrest the future efforts of the active friends of the movement. It carried with it no lasting moral influence. The impression it made at first glance has already worn away. One, and only one, effect of it promises to be enduring, and that is an increasingly stringent resolution on the part of Liberationists to prosecute their enterprise to a successful issue.

The Executive Committee have not suffered the grass to grow beneath their feet. They have thus early planned and announced their next campaign. They will immediately proceed to the work they have undertaken. Wisely, we think, they have changed the *venue* for their next trial. They appeal from the House of Commons to the constituencies. There are other reasons for their doing so besides the obviously unfriendly spirit of that House. Next session, which will be the last of the present Parliament, will be seriously broken in upon by the anxiety of members to secure their seats. It is preferable on all accounts to adjourn the contest to those sites and occasions in which the question may be most practically discussed, and cannot well be evaded. We gather from the circular which has suggested these remarks that there will be no abatement in the efforts made by the Society to enlighten public opinion, or to discharge towards all parts of the country those tuitional and stimulative functions which constitute the main feature of the Society's mission. But special attention will be given to the constituent bodies; special machinery will be employed in accurately ascertaining the position, prospects, and spirit of each; special arguments will be employed with a view to influence electoral arrangements and results. What was done in 1868, and done with admitted success, will be repeated with even greater unanimity and enthusiasm this year and next. Mr. Gladstone has taunted us by a reference to our comparative weakness. We shall have, as best we can, to answer that taunt. There need be no display of angry temper—none of that blind fanaticism which builds up walls to run its head against. But there will be, we trust, a calm and immoveable resolution to rise superior to mere party claims, and to evoke and employ for the cause of disestablishment the whole of that strength both of opinion and feeling, which earnest zeal, under the guidance of wisdom and self-restraint, can hope to command.

We deem it wholly superfluous to address any exhortations to our friends to second the efforts of the Executive Committee, whether by their liberality or by their personal activity. In neither respect have we ever found them fall short of the emergency which they were called upon to meet. They are not likely to recoil from their duty now. We content ourselves, therefore, with simply inviting their attention to the circular of the Executive Committee, and with reminding them that what they are resolved to do thereupon, will be doubly effective if it be done at once.

HOSPITAL SUNDAY.

Nearly a thousand congregations in London have collected by one day's voluntary contribution upwards of 12,000*l.* for the hospitals and dispensaries of the metropolis—a sum, which if not large for such a rich city, is very well for a beginning. The "Priest" and the "Levite," abandoning for one Sunday the customary path of isolated meditation on their own specialities, have joined each other and the "Good Samaritan," in a vigorous united effort to pour oil and wine into the wounded traveller. It is some comfort to think that the one thing which perhaps all these religious bodies could be persuaded to do conjointly is a work of charity essentially Christian; and we will hope that it was pointed out in every congregation that while in the Gospel there are brought forward two exemplary Samaritans, one to teach men how to confer benefits, and the other to teach them how to acknowledge favours conferred, it was also noted and proclaimed that in each case the pattern of conduct selected was taken from the wrong Church, and not from the nation whose ecclesiastical affairs were in proper order. Myriads of men who would not for the world join in common prayer, or holy song, or in listening to common instruction; whose distinct shibboleths are heard hissing or lisping beneath all their acts of Divine worship; who have no spiritual dealings with each other, and do not wish for any in the present world; some of whom firmly anathematise each other as corrupters of the faith and the plagues of Christendom—have yet by a common impulse offered thus gladly of their substance to the service of God in the service of man. Nay more, they have felt the stimulus and pleasure of a common object and a catholic sympathy in following out the suggested method of beneficence, and proved, in some cases no doubt unconsciously, the substantial identity of the law of their life. Thus it is that while speculation separates men, practice unites them; and the future heaven, of which all these divided worshippers chant in their sacred hymns, will compel the Unity, once and for ever, which is now the transitory glory of Hospital Sunday.

The distribution of the sum collected is to be carried out on a principle which will commend it to the approval of the public. The three great endowed hospitals, St. Bartholomew's, St. Thomas's, and Guy's, are not to share in the proceeds of the charity. In every case the claim to assistance is to be regulated by the actual work done for the people in past years by each hospital, after deducting the expenses of the staff; so that institutions existing chiefly for the benefit of the medical profession will not share the spoil.

The extent to which medical aid is required by the poorer classes may be partly understood from the fact that during the last year the three great endowed hospitals relieved on the average one hundred thousand out-patients apiece, besides an average of four thousand in-patients carefully treated in the wards. But there are besides sixty other medical institutions and dispensaries designed for the relief of the sick poor; so that the number of the ailing in London, who cannot well afford to pay the doctor, composes a great army. That the number should be so great after all recent improvements in drainage, ventilation, and food, shows how powerful are the causes still operating to the production of disease among the people. Among these are no doubt the overcrowding occasioned by the compulsory removal of nearly a million of the inhabitants of London during the "improvements" of the last twenty years. Building has not kept pace with the influx and increase of the poorer population. The efforts made by the Peabody trustees, and the three other building boards, have resulted only in making provision for 20,000 souls. The vastness of the problem to be solved seems to daunt both private speculation and the public administrators. Nothing, it seems to us, will meet the case except some such enterprise as that undertaken by the municipal body of Glasgow, who have obtained borrowing powers, and bought up the rookeries, let out the work of rebuilding to builders, on plans imposed by

themselves, with a right to purchase the freehold at twenty-two years' rental; the result being the reconstruction of some of the worst quarters of Glasgow, and a direct and patent diminution of brothels, whiskey-shops, and dens of thieves; while the working people have been furnished with healthy homes for which they can afford to pay, and which assist them towards decency of living.

There can, however, be no doubt that the diseases which call for so vast an apparatus of cure are chiefly the result, not of public neglect but of personal vice and folly. The obstinate refusal to ventilate their workshops and homes, the marvellous antipathy to cleanliness in person, dwelling, and apparel, which characterise the masses of the lower sort of people, the foolish expenditure, on holiday finery and in cheap, but to them costly, imitation of the dress of their "superiors," of money which ought to be spent in underclothing and in wholesome food —all of these causes have much to do with the depressed constitutional state of so many of the poor. Thence comes the readiness with which the door is open for epidemics; and thence the deep passion for intoxicants which is consuming and degrading the people. Better lodgment, better air, better food, better clothing, these are the sure and certain remedies for drunkenness, or at least for that low physical and moral tone out of which drunkenness generally springs. While, therefore, every device for supporting the London hospitals is to be commended, so long as it does not train the people to needless dependence on the rich, we cannot but desire that more effort were expended in teaching the populace the arts of healthy living. Especially is it to be wished that the women of the working classes could be better instructed in the arts of house-sweetening, of cookery, and of clothing their families, so as to ensure a higher degree of health in the crowded cities. There can be no considerable amendment until there is an improvement in female education. Multitudes of the men are anxious for an advance, but it is the lack of clean and attractive homes which leads them into temptation. There is no better work done in England than that by which the home life of the artisan and of the labourer is rendered brighter and more pure.

We hear much sharp criticism in our time of the mischief wrought by the charities of the churches; and indeed too much can scarcely be said of the miseries inflicted by a blind benevolence. But it is sometimes forgotten by our severe economists that it is easier to condone the excesses of voluntary compassion than to endure the ills that come when either there is no private compassion for the poor or no public provision for them. In classical times the poor were to a great extent the property of the rich, for they were held in slavery, and then their owners found their interest in caring for the bodily welfare of their working chattels and dependents. In Rome the State fed by bonus the myriads of freemen who were too indigent to live. Christianity, when the empire fell, gradually enfranchised the slaves, and thereby introduced a pauperism and mendicity which on the other hand it strove valorously to subdue by charity. In our own country we have united the Roman and the Christian methods. The State feeds the starving freeman, and the Church assists the struggling citizen. Undoubtedly there is the danger of hereby training millions in a communistic reliance on public aid. But we are learning as we go along. The poor laws are administered with a wholesome but discriminating severity, and charity is "organising" itself so as to vanquish the deceptions of the slothful and the vicious. Innumerable influences are operating upon that "sunken sixth" of the population which causes most of our difficulties; education, sanitary law, physical improvements, social and friendly contact with higher classes, above all the benign action of Christianity. These cannot fail gradually to meliorate the condition of the less fortunate orders, and meantime we may well be glad that their sufferings are soothed by a medical apparatus as perfect and as pervading as the world has ever seen.

ECCLESIASTICAL NOTES.

IF our readers can withdraw their attention from the Tichborne trial and their imagination from the visit of the Shah, they will find that there are one or two ecclesiastical subjects of, at least, slight interest. The first that we note are connected with the proceedings of the Diocesan Conference held last week at Peterborough, at which the Bishop of Peterborough made the inaugural speech. The bishop referred to the disestablishment question. First he thought that the defeat of the recent motion was "a signal and crushing one," but the bishop being an Irishman, afterwards proceeded to show it was anything but "crushing." He thought Churchmen should not over-rate it by putting their trust in princes or politicians; he referred to the fluctuations of political events, and remarked that people made a great mistake in measuring the height of each wave and confounding it with the strength of the tide; he expressed his conviction that they would "hear more of Mr. Miall," and finally he said that they "could not secure the continued existence of the Establishment unless they lessened some of their party strifes, for a house divided against itself must fall, great as the crash might be." Then the movement is not "crushed."

The other remarkable feature of this conference was a debate and the adoption of a resolution upon the subject of Church patronage. As we read these we felt inclined to exclaim, as was exclaimed on an eminent occasion, "It moves!" Yes, the expostulations and exposures of Nonconformists are beginning to tell even on the subject of Church patronage. This was introduced by the Rev. A. Pownall, who moved the following clear and decisive resolutions:—

That this conference desires a reform in Church patronage in the following particulars:—1. It would have the law cede to the parishioners the right of appealing to diocesan tribunals against certain appointments to benefices which are at present possible. 2. That this conference asks for a revision of the law of simony. 3. The conference will have a law forbidding sales by auctions of advowsons and nominations to benefices.

The debate upon these resolutions was brief but well sustained in moral tone, and they were carried. This kind of proceeding is much better than the vague and worthless regrets of the Archbishop of Canterbury and other members of the episcopacy, who have once or twice taken a half-frightened courage to say a word or two upon the subject without formulating a single proposition. Here is something tangible. There is a recognition of the spiritual rights of parishioners, an implied deprecation of the present rather hypocritical law of simony, and a bold assault on the sale of souls. People who express themselves in this way are getting themselves ready for disestablishment.

Two or three circumstances have brought the subject of patronage to the front, amongst more than one class of Churchmen. The Archbishop of Canterbury has just presented a young relative of his wife with a living, and the presentation has excited great scandal. The rectory of Staple fell vacant. Its nominal value is 600*l.* a-year. It was given to the Rev. R. Blake, the gentleman in question. To tone down the objections to this appointment it is stated that the real value of the living is not much more, at present, than 300*l.*, it being charged with the expenses of a new parsonage-house. Next it is stated that it was offered to others before it was offered to Mr. Blake; and lastly, that Mr. Blake has been a very devoted curate in Lambeth. All this is true, but it does not satisfy the old and deserving curates of the diocese of Canterbury over whose grey heads young Mr. Blake has been lifted. One writes to the *Guardian* as follows:—

At the Canterbury Diocesan Church Building Society, his grace is reported to have discoursed loftily on the necessity there was for "every patron to have a daily increasing sense of his responsibility in the distribution of patronage placed in his hands." Would that the preaching and the practice better agreed together! It is of little use protesting or even writing indignation letters to the *Guardian*. This system must be otherwise dealt with if we are to hope for the application of a remedy. The claims of hard and long-continued work in Christ's vineyard will never stand a chance against those of friendship and kinship until the *power* of abuse is absolutely removed.

This clergyman has been in orders for thirty-three years, and has seen every kind of work, but he is a curate still. No wonder that he feels it to be "very discouraging." Another curate writes that he is one of twenty-six years' standing, with "100*l.* per annum and no house," and he rather naturally, but very mildly, says, "It does seem rather hard to old men like myself to find young men put above those whose claims for preferment are of long standing."

Another case is referred to in the *John Bull*. Here the Rev. Charles Melville Pym has been offered a living said to be worth more than 1,000*l.* a-year, and that gentleman was only ordained ten days ago; in fact, got ordained immediately after the living was offered to him, for it could not be "presented" to him before.

A third case we find at Goldenhill, in the diocese of Lichfield. Here the Bishop of Lichfield has presented the Rev. Osmond Dobree, a High Churchman said to practise "auricular confession," to an Evangelical parish. The parishioners have formally remonstrated against the appointment, and in reply the bishop advises them to write to Mr. Dobree in a brotherly way; but that he himself is not to be influenced by any party consideration. The result of this is that an iron church is about to be erected; that the manager of the Sunday-school has resigned; and that there is an understanding that the congregation shall leave the church, and the Sunday-scholars be taught for the present in the teachers' houses. We should have thought that a bishop would not have directed attention in this manner to ecclesiastical abuses, but we suppose the bishop is the best judge of his own position. Perhaps he wishes to increase the number of Dissenters in his diocese?

The relation of bishops to clergymen, and of clergymen to their parishioners, is somewhat analogous. The *Guardian* has an article on the latter subject entitled, "The Office of the Church in the Social Conflicts of the Day." It says that the clergy should distinctly make up their minds as to the line to be pursued by them, for their relations to labour, employers and employed, is "one of unceasing complication and difficulties"; that "some readjustments of it are just and necessary," and so on. After sketching, in moderate language, some of the social characteristics of the labour movement, as illustrated by trades unions and the agricultural labourers' movement, the *Guardian* asks—"Now, what part ought the clergy to take under the circumstances"? The answer is as follows, and it is very characteristic:—

It is clear enough to all religious men that there is only one theory of human life which recognises the most perfect individualism, in its conception of the sacredness of personal freedom and responsibility, and the preciousness of each individual life, and at the same time lays hold of the great truths, which Socialism perverts by exaggeration—the true unity of society, and the duty of self-sacrifice for its good. That theory is the theory of the Gospel. If Christianity really pervaded the society which still calls itself Christian, all these difficulties and conflicts would vanish. If they have been prevented from actually rending that society to pieces, that effect is mainly due to the actual power of the Gospel and the actual vitality of the Church. But it is essential that Christianity, and those who visibly represent it, if they are to mediate effectually, should not take any part in the actual strife. The Church of England and her clergy should not embrace either side; but especially should not be even suspected of favouring the rich and the powerful, and of looking with cold patronage on the poor and the weak.

That is to say, the clergy are to take a middle course and do nothing. Would it not have been better to say, "Do right under whatever circumstances, whether you offend the rich or whether you offend the poor?" Would it not have been better to say, "Remember that the rich have many friends, and that if a man's brother be poor he hateth him." How is it that Nonconformists ministers who are accused of lacking independence in regard to the rich are almost invariably found on the side of the poor? How is it that they need no advice upon this subject, and that working men and labourers instinctively turn to them in their great troubles? How is it that the leader of the labourers' movement is not an archbishop, much less a bishop or a dean, but a Methodist local preacher?

The *Record* cannot give up the Public Worship Facilities Bill even yet, although it now acknowledges that it is likely to become law. It will not give one good word either as to its origin, intention, or history. So its present position is thus described:—

Having been smuggled through the House of Commons in the small hours of the night, when there was seldom more than a quorum of members present, it is not at all improbable that a combination of prelates and Ritualistic peers, aided by our ultra-Church Lord Chancellor, may snatch a victory over slumbering patrons, apathetic incumbents, and an alienated laity, disgusted with the licence given to Romanising innovators. Still, before the blow is struck, which Mr. Miall hails in the *Nonconformist* as a long stride towards disestablishment, we desire once more briefly to marshal in order some of the main objections to this disastrous experiment.

Another writer in the same journal says:—

Should this bill become law it will do more, it appears to me, than anything which has yet occurred to hasten a disruption in the Church, to be quickly followed by Mr. Miall's desire, viz., disestablishment and disendowment. As a presbyter of the Church, an incumbent, and a patron, I profess my opinion that were my parish brought under the operation of such an Act, I should feel so injured in my property and hampered in my profession, that I should henceforth feel it to be my duty to use and exercise all my power and influence, together with any aid I could get from any quarter, to effect (under God) either a complete reform in all its ramifications of the Establishment, or, as the alternative, complete disestablishment and disendowment.

But it really is not fair to excite, time after time, the expectations of the Disestablishment party by using such language as this. There have been no end of questions which, in the event of their being settled in a certain way, were to make the clergy work at once for disestablishment. Anything better than this measure passing or that judicial decision be given! And the measure passes and the decision is given, and it is found to be best, if not better, to say nothing more, and remain quietly in one's living. There ought to be a fine upon such

people, the fine being handed over to the treasurer of the Liberation Society; or, are they not all sufficiently fined in their consciousness of combined rashness and weakness?

The last note worth noting is from Croydon. It appears that the Rev. Dr. Rule, a Wesleyan minister, and an influential member of the Croydon School Board, has successfully exerted his influence in favour of denominational education. But Dr. Rule has found that at a Roman Catholic school at Croydon, very pronounced Roman Catholic teaching is given, and very pronounced Roman Catholic schoolbooks are used. Now, Dr. Rule is also a member of the committee of the Protestant Alliance, and as such has memorialised the Education Department against Roman Catholics being allowed to use such books. The correspondence is lengthy, but the department has, as yet, done nothing in response to Dr. Rule's protest. How could it? As a member of the Croydon School Board said,—

It was extraordinary that the rev. doctor and those connected with him did not perceive that in the course taken by the Croydon School Board, they were helping to carry out those efforts at supremacy on the part of the Roman Catholics in England which they seemed so much to fear. But if they were sincere in their wish to have justice done to the Protestant scholars, there was only one solution to the difficulty, and that was that there should be no State endowment of religion in any form or shape, but that Roman Catholics and Protestants alike should receive endowments for secular education only, leaving each to carry out their religious instruction in the manner they thought best.

Mr. Aubrey also calls attention to the position the Doctor is in. In fact, he is "hoist by his own petard," as all of his class will find themselves, by-and-bye, to be.

MR. MIALL, M.P., ON HIS LATE MOTION.

Mr. Elias Thomas having transmitted to Mr. Miall a resolution expressive of the thanks of the Yorkshire District Council of the Liberation Society for the speeches recently delivered by himself and Mr. M'Laren in the House of Commons on the disestablishment question, has received the following reply:—

"Boscarn, Looe, Cornwall, June 6, 1873.

"My dear sir,—Your communication of the 31st ult. has been forwarded to me here, whither I have come in the hope of recovering the strength of which I have been deprived by a lingering attack of rheumatism.

"You have kindly communicated to me, on the part of the Yorkshire District Council of the Liberation Society, an expression of thanks for the effort I made on the 16th of May to bring under the notice of the House of Commons the claims of religious equality. I am not sure that the successful strategy by which both sides managed to cut short the discussion, and to precipitate a division at an hour most unfavourable to us, is really to be regretted, so far at least as the disestablishment movement is concerned. Unhandsome tactics never succeed in the long run. They will not be found to have succeeded in this instance. They have not disheartened me, and I am quite confident they will not discourage my friends. We have lost nothing, and we have gained an insight into the position of our opponents. The deliberate suppression of debate indicates the suspicion of those who stoop to resort to it, that the public mind is not confidently to be trusted in any judgment it may express on the question of Church Establishments, should the arguments on both sides be fully and fairly presented. What the House declines to hear must be all the more diligently and emphatically forced upon the country.—With earnest thanks, I am, my dear sir, yours very faithfully, EDWARD MIALL."

THE DISESTABLISHMENT MOVEMENT.

The Executive Committee of the Liberation Society have issued the following circular to their supporters:—

"Under ordinary circumstances the Executive Committee would have allowed some further time to elapse before deciding on their operations during another season; but the proceedings in the House of Commons on the occasion of Mr. Miall's motion have suggested the expediency of considering, and of announcing, their future course without any unnecessary delay.

Unexpected and disappointing, in some respects, as those proceedings were, they were not, in the judgment of the committee, calculated to exert more than a slight and temporary influence on the movement conducted by the society; while they have, at the same time, taught some lessons which may prove to be of great value.

The speech of the Prime Minister, undoubtedly, indicated his unwillingness to concede to the Protestant Nonconformists of England and Scotland the same measure of justice as that which he has been the means of securing for the Roman Catholics of Ireland. At the same time, it expressly avoided any attempt to controvert the propositions affirmed by Mr. Miall's motion, and instead of vindicating the *principle* of a Church Establishment, it rested the defence of the Established system solely on the assumed approval of the majority of the nation.

The public have already learned how little ground is afforded by the division on May 16 for the hasty assertion, that the cause of disestablishment has retrograded in Parliament. If, instead of combining to repress discussion, the Conservative and Liberal leaders had refrained from precipitating a division, there is reason to believe—as the accompanying statement shows—that Mr. Miall's recent motion, decisive as were its terms, would have been as well supported as the corresponding motion of 1871.

These and other occurrences irresistibly point to the conclusion that an appeal should now be made from Parliament to the people, and that, as a general election is approaching, the society should immediately devote all its energies to prepare for that event.

Such preparation should, in the opinion of the committee, embrace two objects. It will, of course, be the duty of the friends of religious equality to exert themselves to the utmost to secure the return, where practicable, of candidates who are in favour of disestablishment, or who, at the least, will refrain from voting against it. But, in addition, the question may be brought before both candidates and electors in every constituency, without regard to immediate electoral results, and also regardless of the probable effect of such action on the prospects of political parties.

For the first of these purposes there must be good local organisation; the collection of accurate information; a careful consideration in each constituency of the course to be pursued in regard to candidates, and a firm determination to adhere to the course which has been decided on.

That the general election may be used as a great educational agency, the committee will prepare tracts, handbills, and other publications, specially addressed to electors, and which, with the help of their supporters, they hope to circulate in every part of the kingdom. They will also considerably increase the number of their lecturers, with a view to placing the subject in the most practical manner before the masses of the people.

The committee are also of opinion that the time has come when, without abating its activity in the large towns, the society should extend its operations to smaller places, as well as to the rural parishes. The ballot will, at the next election, for the first time, put it in the power of many county electors—and especially in Wales—to uphold the principles of religious equality by their votes. The movement for improving the social condition of the agricultural labourers has also had the effect of awakening an interest in public questions among classes which have hitherto exercised little or no political influence; and, when the franchise in the counties is extended, those who know how the Establishment really works in most of the country parishes will be able to co-operate with its opponents in the towns.

Such an increase of work as is now contemplated will require not only an increase in the number of workers, but also larger pecuniary resources. These the committee hope to obtain, partly by an appeal for special contributions, but also by largely adding to the list of annual subscribers. The special fund placed at the society's disposal a few years ago being exhausted, additional funds would, under any circumstances, be needed; but without them, the exigencies of the case cannot possibly be met.

In regard, not to liberality alone, but to zealous personal service, the Executive Committee appeal to their supporters with a confidence justified by many past proofs of their fidelity and their earnestness. They, it is believed, are fully prepared to meet hostility which could not but be anticipated, and which is the natural result of their exertions, and their successes, in the past. They will regard occasional checks as necessary incidents in a great and lengthened struggle—as stimulants to new and wisely-directed exertion, and not as in any degree endangering the final issue.

That issue will be determined less by the wishes, or the schemes, of politicians than by the action of forces beyond their control. If the practical working of the Established Churches realised the desires of their own members, assaults from without might perhaps prove unavailing for a lengthened period, but deep dissatisfaction prevails within as well as without. In the Church of Scotland, the law of patronage, which has led to one disruption, is again becoming the subject of an agitation which, once begun, cannot be kept within its original limits. In the Church of England, doctrinal developments, irreconcilable antagonism, growing lawlessness, and the irrepressible desire for reform, are so many disintegrating influences which the rejection of Mr. Miall's motion will in no degree abate. They will still combine with other causes to strengthen the current which perceptibly flows in favour of disestablishment. They will still continue to furnish opportunities for that instruction of the public mind which has already done so much to weaken the position of Church Establishments; and, when that instruction is complete, public opinion will, as it always has done, find expression in the action of the Legislature. The apparently remote will then become obviously near. Political leaders who now see only difficulties, with which they are unwilling to grapple, will be inspired with new courage, or give place to others having strength and ardour equal to a work which will be ultimately accomplished with the acquiescence of the nation, and be looked back upon as the greatest and most beneficial reformation of the time."

The circular also contains some specific requests to give practical effect to the circular, and a statement of facts relating to the debate and division on Mr. Miall's motion is also appended.

THE CONFESSIONAL AND ROMISH PRACTICES IN THE CHURCH OF ENGLAND.

The *Rock* publishes a list of the members of the "Confraternity of the Blessed Sacrament," an ultra High-Church association. It appears that the head of the association is the Rev. T. T. Carter, of Clewer. Analysing the list, the *Rock* finds that out of the 480 petitioners to Convocation in favour of setting up the confessional in the Church of England, 110 are also members of the confraternity in question, and 343 of the English Church Union. Of the 356 "priests-associate" of the confraternity, 110 signed the petition, and 184 are members of the English Church Union. If (the *Rock* says) we add to the 480 petitioners the 240 members of the confraternity who have not signed the petition, but who, of course, are staunch confessionalists notwithstanding, we get a total of 720; but that even this affords a very inadequate notion of the number of practising confessionalists among our clergy is admitted by the *Church Times*, which contends that at least 2,000 of them might just as well have signed. The *Guardian* publishes a number of clergymen who say that they signed the petition in favour of confession without reading it, and upon the faith of a representation that it was directed simply against tampering with the Prayer-book.

The society above mentioned celebrated the Feast of Corpus Christi on Thursday. The services held in connection with this event were very numerous, consisting of early celebrations of the Holy Communion at churches in all parts of London and the suburbs, two "solemn" or "high" celebrations with sermons at St. Peter's, Vauxhall, and St. Chad's, Haggerston, and a "solemn evensong" at the church of St. Michael, Shoreditch, forming the closing "function" of the day. Of the latter service a correspondent sends the following account to the *Pall Mall Gazette*:

The church, which is situated in the poorest and most densely populated part of Finsbury, was filled in every part when, at eight o'clock, after a few chords upon the organ, the clergy and choir took their places in the chancel, and the vicar, the Rev. H. D. Nihill, vested in a magnificent cope, began to sing the office on the south side of the altar, two boys in scarlet cassocks and short surplices holding lighted candles on either side. The altar presented an extremely brilliant appearance with its cloth of white and gold and its crimson frontal, the ledges being covered with vases of beautiful flowers alternating with three-light candlesticks all filled with tapers, while on the higher ledge six high candles were burning immediately under the magnificent reredos, on which the large figure of the Savour on the cross formed a prominent object. The service proceeded in the ordinary way until the "Magnificat," when the vicar took his place before the altar, attended by the boys with high candles, the cross-bearer and another priest falling in behind. At the commencement of the second verse the incense-bearer brought the boats to Mr. Nihill, who censed the altar until it was almost hidden by the fumes. In order to give time for the due performance of this part of the ceremonial, the canticle was sung very slowly, and interludes were played by the organist between the verses, so that with the antiphons sung before and after it the time occupied was about twelve minutes, a proceeding subsequently justified by the preacher, Mr. Goldie, on the ground that it afforded the congregation a means of testifying their belief in the Incarnation, and of doing honour to the Virgin Mary. The psalms and the second canticle were also preceded and concluded by antiphons, the words of which bore reference to the Eucharist and the doctrine of the Real Presence. Before the recital of the collects the vicar again took his place before the altar and sang the collect for Trinity Sunday and the three succeeding prayers in the same position, a boy holding the book before him. After the general thanksgiving a hymn was sung and the offertory was collected, the conclusion of evensong being followed by a procession of the choristers and clergy with banners, incense, cross, and candles, down the south aisle and up the centre, the "Litany of the Blessed Sacrament" being meanwhile sung with great heartiness by the choir and congregation. Arriving within the chancel gates, the procession proceeded to the vestry, the altar candles were extinguished, and the office was practically at an end, the sermon, according to the peculiar custom of the church, being entirely separated from the service. The preacher, the Rev. C. D. Goldie—a name famous in boating annals from the connection of his son with the Cambridge boat—took his text from 1 John i. 1—3, and devoted himself to the illustration of the connection between the Incarnation and the doctrine of the Real Presence, which it was the object of the confraternity to maintain and defend.

The St. George's Hanover-square Vestry have adopted an address to the Bishop of London praying his lordship to exert his authority in protecting the wives and families of Churchmen from those clergymen who are seeking to introduce auricular confession.

The Bishop of Oxford has appointed the Rev. C. Wellington Furse, vicar of Staines and rural dean, to the principalship of Cuddesdon College. Mr. Furse is a very High-Churchman.

The Presbytery of Edinburgh has resumed the prosecution of the Wallace case. On Thursday it appointed a committee to put into definite shape the statements of Dr. Wallace (oral or written), which may be thought censurable, and to report the result of its proceedings to a future meeting.

The Churchmen of Capetown have agreed to delegate the appointment of a successor to Bishop Gray to the Archbishop of Canterbury, the Bishop of Edinburgh, and the Rev. Mr. Bullock, secretary to the Society for the Propagation of the Gospel. Should either of the last-mentioned be unable to act, the Bishop of Lincoln is to take his place.

LIBERATION MEETING AT CASLTETON, NEAR WHITBY.—The Rev. J. H. Gordon, of Darlington, lectured in the Temperance Hall here, on Monday evening last, to a large and respectable audience, on the Disestablishment question. The Rev. Mr. Williams, Wesleyan minister, presided, and great interest was manifested in the proceedings, which closed with the usual votes of thanks.

MR. FORSTER AND THE OPENING OF MUSEUMS ON SUNDAYS.—A deputation waited on Mr. Forster at the Education Department on Thursday to urge upon the Government the desirability of not acceding to the request to open the museums and art galleries on Sundays. Mr. Forster told the deputation that it was a question not for a department, but for the Government generally, and he further frankly said it would not be acting fairly to the deputation if he did not say to them that he was not so clear in his own mind upon the question as they seemed to be. He thought there were arguments which could be quite as forcibly stated on the other side of the question, and they must see it was a case in which public opinion would have to be considered.

POLITICAL CHURCHMEN.—At a meeting of the Hatcham, Peckham, and Sydenham branch of the English Church Union, a suggestion was made that Churchmen should, at the next general election, sink their political differences, and support only those candidates who would pledge themselves to vote against the Burials Bill, the Deceased Wife's Sister Bill, and any modification of the Education Act which would exclude denominational schools from obtaining State assistance, or deprive the parent, when unable to pay school fees, of the right of choosing the school to which he will send his children. The suggestion met with the unanimous approval of the meeting, as also did a resolution protesting against the appointment of bishops solely by the Crown, and also against their having seats in the House of Lords.

THE GENERAL BAPTISTS AND THE POLICY OF THE GOVERNMENT.—At the recent annual meeting of the General Baptist (Unitarian) Assembly, in Worship-street Chapel, the following resolution was proposed by the Rev. John Ellis, and carried with only two dissentients:—"That, in the opinion of this assembly, the educational policy of the Government has rendered it desirable to organise the political power of Nonconformists for the promotion and defence of the principles of religious equality, and their application to elementary education, to the management of national endowed schools, to our national universities, to our national and parochial burial-grounds, to the registration of marriages, and ultimately to the complete liberation of religion from State control; and this assembly hereby recommends the churches to render all the support in their power to such organisations."

THE UNITARIANS AND DISESTABLISHMENT.—The question of disestablishment is to be discussed at the provincial assembly of Unitarian ministers and congregations at Lancashire and Cheshire, which begins to-day in Liverpool. The Rev. E. S. Williams, of Newchurch, has given notice that he will move for the adoption of the assembly "a petition to Parliament in favour of the disestablishment of the Church of England and Scotland." Consequent upon this, notice has been given by the Rev. Henry Green, M.A., of Knutsford, of a counter petition to Parliament. Referring to the motion for obtaining a decisive vote of the assembly, and to Mr. Green's well-known views on the subject, the *Unitarian Herald* says that the necessity for the majority of the assembly recording an expression of opinion is not far to seek. "It has been partly created, unintentionally we admit but none the less really—by Mr. Green and those in our churches who think with him; or, to speak more exactly, by those who have trumpeted about Mr. Green's utterances on this subject as indicating the opinions of the Unitarian body. Without anyone being specially responsible we have of late years been the victims of serious misunderstanding. It has been represented again and again that the weight of the Unitarian body was opposed to the movement for disestablishment. Even the *Inquirer* took this tone until quite recently, when its utterances, after passing through several singular alternations, have settled down, though rather reluctantly, to the necessity of disestablishment. We do not object to these representations, which have been made in all sincerity. But, on the other hand, Mr. Green must not object to our endeavouring to show by unmistakably preponderating votes that Unitarians generally do not share—and indeed utterly repudiate—his strong and reiterated condemnation of the cry for religious equality. Let it come fairly out which way opinion does run among us."

THE CALLAN SCHOOLS COMMITTEE.—The *Dublin Evening Post* states that the select committee of the House of Commons on the Callan schools have unanimously agreed to confine their report to a mere transcript of the evidence, offering no opinion whatever, either on the procedure of the commissioners or on the policy of the practice in question. The responsibility of the course to be adopted is now thrown upon the House of Commons.

Religious and Denominational News.

LONDON CONGREGATIONAL UNION.

A conference in connection with this union was held in Finsbury Chapel last evening, on "The Spiritual Wants of London, and how to meet them: with special reference to the work, influence, and capabilities of the Congregational Churches." There was a good attendance.

The Rev. J. C. Harrison occupied the chair, and on or near the platform were the Revs. A. Hannay, E. Mannering, Dr. Kennedy, G. M. Murphy, J. H. Wilson, W. Braden, J. Nunn, Dr. Raleigh, and a number of well-known laymen.

The hymn, "Come, Holy Ghost, our hearts inspire," having been sung, and an earnest prayer offered by the Rev. E. Mannering, the Chairman said it would be remembered that at the last meeting it was reported that the rules and constitution of the union had been agreed upon, but that they were then without a constituency, as the churches had not then appointed their delegates. Since that time some twenty-eight churches had appointed delegates to the number of about 260. Other churches were meeting for the purpose of appointing delegates, and would no doubt join the union. The subject appointed for that conference was "The Spiritual Wants of London, and how to meet them." In entering London that morning, he observed how clouded it was with smoke, and could not but feel that our knowledge of it was somewhat similar to that cloudy state. We feel how vast it is, and while we feel how much is done, we feel how much remains to be done. This vague general feeling is hardly sufficient to stimulate us to work. We may hear that there are thousands of drunkards in the metropolis, but it does not affect us so much as the sight of one drunken man. We may hear of thousands of thieves, but it affects us much more if we can trace the history of one thief's life through all its courses. The object of this conference is to learn something of what London really is, so that our hearts may be moved, and so that we may discover plans by which we may remedy the evils. Our dear friend Mr. White will read a paper on the subject, and then four other friends will give information respecting their districts, and the conference will then be open to any one to offer suggestions on the subject. The Chairman then called on

The Rev. Edward White, who read the following paper, which we have slightly abridged:—

In the Year-Book for 1872 we have a catalogue of about 230 congregations of this order in and around the metropolis. It may help us to think of the whole Christian enterprise in this great city, if we dwell for a moment on the vastness even of the fraction of it contributed by Congregationalism. Who can tell properly of the enormous religious force represented by these 230 communities? Who can even imagine the sum of the spiritual life and intelligence; the culture and discipline; the sacrifice of time, labour, and property, for truth and principle; the holy and soul-saving energy put forth on behalf of the ignorant, the poor, the sick, the young, the vicious; the praying power, the thinking power, the working power, acting from all these centres on the neighbourhoods around them? If anyone by diligent study of Church manuals could come to command a *coup-d'œil* of the whole system of operations comprised under the name of London Congregationalism, he would indeed "thank God and take courage." The sight of the Pool and Docks below London Bridge, with their enormous fleets of shipping, would be not nearly so exhilarating a spectacle.

But what do these Churches know of each other's interior life and working? What do we know beyond vague hearsay of what God is working amongst us? Will it be said, "Oh, why trouble yourself? They are all alike; and when you know one you know all." If so, then life is here revealed amongst us under a new law; for everywhere else in the creation there is plenty of variety, and each variety is interesting and instructive. But indeed these churches are, if alike in essentials, very diverse in their endowments, and therefore fitted to supplement each other's peculiarities. Many of them, as all England knows, are organisations which make their influence felt far and wide. Some are distinguished for their gifts of utterance; others, for a striking absence of them, while possessing still finer qualifications. Some are renowned for preaching the Gospel to numbers of the poor; others for their zeal in faithfully evangelising the prosperous suburbs; others, for their toils in central London among the traffickers and placemen, or eastward among the people who labour around the docks. Some are famous for their gifts in holy song—"one of you hath a psalm"; "another hath a revelation," or a speciality in setting forth and practising some neglected duty. Others are mainly given to prayer and thanksgiving, and the simpler ministry of the truth. Others are chiefly bent on studying the inner mysteries of the word, and delving into the deeper mines of Scripture verity. Some, it is said, stand firm on old paths, and salute no man by the way who is disposed either "to tell or to hear some new thing." Others have the repute of being all for modern thought and advanced ways of speculation, so as to have scarcely a remnant remaining of the faith of their fathers, or at least of what could be easily recognised for such. Some are believed to be chiefly occupied in the streets and lanes of this city; some are gentle as nurses among enormous schools of children; some are busy among throngs of young men and maidens from the shops and offices; some go forth to the Lord's help against the dangerous classes, and even hold nightly meetings for repentance with thieves and sinful women, doing the work of God when ordinary Christians are sunk in sleep. Some of our brethren have learnt how to attract the attention of the poor labourers, and to charm them into temperance and refinement. Others have succeeded in drawing the skilled artisans to the feet of Jesus, and have shown them that the wages of sin is death unto death eternal. Some are great in social and political energy, and know how beneficially to make the voice of righteousness and judgment heard in the streets, in the workshops, in the forum, and in the senate. Some have a speciality in missionary zeal; some in sending forth labourers into the harvest at home; and some are distinguished for their brotherly comprehension, and their power of representing Independency as the true form of the Church catholic. Such and so great is the diversity of their gifts.

And none of these endowments are the private property of the holders. They all belong to all of us: and we all need them in the whole extent of their diversity.

The speaker went on to ask, what opportunity is there for these numerous societies to become even superficially acquainted with each other's experiences, to become sharers in each other's wisdom, to study each other's methods of attack and defence, of construction and progress? To join hands in any local metropolitan enterprise of evangelisation—or of testimony: a testimony which would be all the more weighty because it would be known to be not the result of the dictation of a corporate hierarchy, but the combined utterance of churches essentially independent and free. Our object to-night is to make a fresh attempt to roll away the reproach implied in such questions; and to promote that closer intercourse from which it is believed, that under the blessing of God, only good would ensue. It is generally confessed that we have been much too isolated from each other in our Independency. The over-mastering passion for local administration which is our besetting virtue, and traditionary characteristic, has reached its fullest development in London, and is a precious legacy from evil days long passed away. It is a growth from conditions imposed at first by persecution. Congregationalism began in the back-streets, and has never yet succeeded in much more than street-occupation. Independency has never once had the opportunity of showing what it could do if all the believers of a town, or of a whole suburb of a vast city, were to become its adherents after the fashion of Apostolic churches. Nevertheless under its limited development it has preserved the inestimable principles of church formation based (1) on personal confession of Christ, (2) on the exercise of power by the church according to the law of Holy Scripture; and (3) on local administration, free from the control of central boards or of prelatical authorities. There is assuredly no design of allowing such cardinal principles to be undermined in these assemblies; or rather let us hope there is a design of enforcing them more efficaciously upon public attention. The presence of delegates from each church in the proportion of one to twenty-five members, with powers of speech and voting equal to those of the pastors themselves, is good security, at least in form, against a relapse into synodical government. As for the spirit of local independence, nothing but local life and intelligence can preserve that.

The speaker then stated some special reasons why a union of the London Churches for conference should be formed and maintained—the practical evils of isolation, the importance of bringing out the elements of truth and power for good in Independency, and the closest family combinations such as are possessed by every county. Such closer combinations of thought and feeling would be healthful in proportion to the thoroughness and universality with which the movement was adopted. They were surrounded by church systems in Europe which openly welcomed to their membership miscellaneous populations, and sought to win them by the attractions of sense and superstition. But they did not pretend to win adherents by a merely decorative Christianity. There was no hope for them except in spiritual power, which meant direct union with the Living God. If we had not that then churches became, decorate them as you might, the dullest of dead organisms in Christendom.

I shall not, therefore, presume to offer any suggestions on new methods of action; the object to-night is to hear of these from the churches themselves. The one truth which it is allowable to me to enforce is this—and it is the sum of all I have to say—that we waste half our power by our lack of conference and combination: union is strength not less in spiritual affairs than in temporal, and the benefits of union we may have without sacrificing one atom of our local independency. A general union of London churches will strengthen all district unions, and that ought to be our ultimate object. There is distinctly a blessing on every attempt at manifesting in a spiritual way the unity of the body of Christ; on every endeavour towards conjoint prayer and mutual exhortation in the assemblies of believers. Who, that remembers some of the recent meetings of the Congregational Union in the autumn, such as that at Nottingham, when a spiritual purpose was steadfastly adhered to throughout, and a definite object pursued (in that case it was the spiritual

care of the children) can doubt the immense blessing that attends such representative gatherings? There were scores of our pastors and our church officers who returned to their homes from that meeting with an impulse which has not only not spent itself yet, but gathers force with every month that has followed. Why should not the same effect follow in London? Let a truly spiritual purpose be supreme in such conventions, let the Holy Presence of the Great High Priest be invoked by each member of the assembly, and by every delegating society, and we shall see wonders yet in the metropolis. Let the stiffness of our over-independency wear off a little (if I may venture so to express myself), and brethren learn the electric delight that comes from mutual acquaintance, and we shall yet have reason to rejoice in good days when the Lord will fill the temple with the radiance of His blessing.

Heaven seldom confers all its gifts upon one man or one community; not even when the man is the many-gifted minister of an Independent Church, and the church one of the straitest of the Congregational persuasion. There is much that we might learn in spiritual affairs from each other, if we had the chance. Oh, there is a story to be told of work going forward in all parts of this stupendous city, which would—(if we could meet now and then without the "fierce light" of the reporter "beating" upon the speaker—that reporter who is always willing, sometimes unable to divine our meaning)—a story which would inspire every soul, and melt every heart, if we would allow ourselves to hear it. It is a story which no newspaper or magazine can tell, or perhaps ought to tell, but which must be told by the living voice, and told to a sympathetic audience by the agents and witnesses. It is a story which would never end, yet never weary, for it is the story of the living Christ's ceaseless compassion to dying sinners awakening them to life everlasting. What a stimulus to the preaching of the Gospel for all of us would come with such recitals, as when at Jerusalem the Apostles recounted their success among the Gentiles; what hope might not arise of awakening into new life churches perhaps sunk into wealthy or poverty-stricken indolence, or separating themselves in the conceit of a wisdom which, however luminous, still leaves them cold as the caverns of a glacier. Who of us, if alive in the Lord, could resist the inspiration which would come by the nearer movement of a Spirit speaking to us through all the churches. There is not one who would be sent empty away.

No small advantage may be reckoned on from the opportunity which such meetings will afford, of making the whole community partakers of the special endowments enjoyed by single societies. Our church system consigns the larger number of us as ministers to much isolation. There is no great local variety of thought perhaps accessible to the younger pastors. It would be distinctly an increase of the power of all such among us if they had opportunities for closer contact with the abler minds, or with minds diversely touched by God's Spirit. We are great wasters of force in this direction; we allow powerful streams to turn a single wheel, when they could on occasion turn a multitude.

Besides this, close contact of different minds leads to wholly new powers, just as in chemical mixture new force is developed by combination. The Independent church system strictly acted on leaves each element of thought and feeling to work itself out in eternal iteration. Nearer personal acquaintance with men working in all parts of London would enlarge the horizon of many an intelligence, broaden many a sympathy, and suggest innumerable ideas to men planted in the various spheres of action.

It ought to be added that there is a wealth of ingenuity in our societies which might be turned to better account. At Kensington there is a patent museum where specimens of valuable inventions are submitted to public inspection. Might there not be something like a museum of inventions in spiritual work; such as that of the men who, when access to Christ for a paralytic was impossible through the door, let him down through the roof into the Saviour's presence: and might not this association supply in this respect the lack of London? Most persons in this world require to be taught in detail how to do any work properly. We are living amidst the largest and most various population on the face of the globe. The "Parthians and Medes and Elamites" of Jerusalem were nothing to the variety in London. And we are living where a million of people, at least, are outside Christianity. How much have we still to learn of the best methods of addressing the word of God to those who afford us no hearing in our churches. Can we rest satisfied with results which still leave so large a multitude of old and young, even among sermon hearers, to turn their backs upon the Holy Communion, of persons who are surely not all disobedient and reprobate? And when we think of the large army of men who seldom or never cross the threshold of a church or mission-room, of the throngs of clerks and commercial servants, of the hosts of young men and women employed in the shops, of the crowds of labourers and skilled artisans, of the multitudes who have to do with cattle and horses, of the multitudes of ungodly gentry and professional men and artists of all kinds, to whom Sunday is simply a day of pleasure, and the world to come a dream of the devout, who can fail to ask, *How* are we to reach these myriads; by what methods to obtain their ear; by what representations to arrest their desperate steps upon the brink of doom, or win them to the Gospel of Him who "willeth all men to be saved"? The knowledge of the necessary methods is probably possessed by our churches, but it is fragmentary knowledge, it is divided into parts, and we need councils for comparison of methods, not less than for mutual inspiration and encouragement.

This leads me to venture a few words respecting our dealings with the superstition and scepticism by which we are surrounded on every side. It is my own belief that our churches have a special mission to both of these antagonists, but that this mission is imperfectly apprehended by us. We profess to build on Holy Scripture alone, to take not only our teaching, but our principles of church constitution, from the writings of the evangelists and apostles. The opposition to this plan of religious thought and action is very fierce and contemptuous, as it has always been, but ours is a position of immense strength and utility in the general battle of ideas at the present time. Singly we may be not very formidable upholders of this position; but united in closer ranks, and yielding each other more support, we shall make the influence of this principle felt throughout English Christendom not least on the question of the sacraments. The difference between the way in which Tertullian and Cyprian speak of the sacraments does not differ greatly from the way in which our modern High-Churchmen speak of them; but the difference of the way in which Tertullian and Cyprian speak of them, and the way in which the Apostles speak of them is infinite. What is needed now is a united witness for that original truth, which surely was not the doctrine of either Canterbury or Rome. It is asserted on the other side that grave corruption of doctrine or practice could not have occurred within two hundred years from the time of Christ, and therefore that we may safely devote ourselves to views of sacramental efficacy which nevertheless differ so much from those of the New Testament. What is needed now is a united testimony from churches working according to the Scriptural truth, to the fact that there is not a church in Europe which has not exhibited the most serious alterations in faith and practice within a much shorter period of time than that which elapsed between the death of the Apostles and the full establishment of the sacramental superstition. The experience of England itself since the Restoration both among Anglicans and Dissenters may show how completely truth may be lost and error adopted by multitudes within the lifetime of one generation. If then we can prove to our brethren that the rate or speed of adulteration in religion is appallingly rapid when once the "mystery of iniquity" begins to work, it is probable we may do something to assist in restoring our generation to the old faith of England in the Apostolic Scriptures as the real oracles of the Gospel. The love of the Bible is the "article of a standing or falling" Independency. Abandon Scripture, and the more logical men are, the more they must fall either to Papal Infallibility or a bottomless unbelief.

As in relation to superstition, so in reference to scepticism. Our strength is in the Holy Scriptures, in the relinquishment of all that is anti-Scriptural. While deprecating the groundless fears of some, that a few bone needles found in the caverns of Torquay, or a multitude of flint hammers found in the gravels of England and France, will overthrow the credibility of the History of the Roman Empire, one well-attested part of which is the miraculous history of the Gospel, we may yet take counsel together with much advantage as to the best methods of presenting Christianity to the sceptical portions of our fellow-citizens in London. Generally speaking, the active and fervent love of Christians, in whose hearts dwells the God of love, has a convincing power in redarguing Atheism, and a supernatural efficacy in winning reluctant thinkers, which is denied to mere orthodoxy, to mere skill in dialectics, or to mere authority. Let the love of Christ and of each other, which is latent in our churches, become more visible; let it reveal itself in a hearty brotherliness of behaviour between all ranks, and in some united works of charity or righteousness, and we shall reach many perverted intellects through the side of their conscience and their affections. A little supernaturally noble love and generosity and refinement of feeling goes further in convincing gainsayers than whole libraries of polemical divinity.

But for all this, we must nevertheless look well to our weapons to see that they, like the ends we aim at in our warfare, are of Divine temper. The corrupt human element in our religious systems is all ultimately favourable to Popery or scepticism. It is the Divine element alone which is mighty to the glorification of God or the salvation of man. We therefore like others must be prepared to shake off the viper of our superstition, if we have any, into the fire of reform, and we shall not take any harm in so doing. We must learn to speak of the Bible itself and of its contents according to its own example, not claiming less for it, and not claiming more; laying aside church theories and traditionary modes of expression, in order that we may set forth Divine truth in "words which the Holy Spirit teacheth," and then we shall be strong, not only for defence, but for attack, and it is aggression that is needed. Nothing but the very truth of God has the shadow of a chance against these obstinate myriads, bent on self-glorification, or scientific rebellion, or pleasure, or drunkeness, or gain. . . .

I have now only to add one word respecting the more educated members of our churches. Every year witnesses, we may hope, some advance in the consecration of talent amongst us. There are churches where the most cultured members, the foremost too in worldly station, are the chief workers, where such men teach in Sunday-schools, after the example of the Lord Chancellors Hatherley and Selborne, or kindly instruct poor men in mission rooms, or even in the open air; where they lead classes of young persons, or visit the homes of ignorance and poverty, and thus pay the debt which opulence owes to industry, and knowledge to darkness. There are churches where the most refined ladies are doing the roughest work of visiting and teaching, and bringing the influence of sweetness and light to bear upon those who know little of cleanliness, delicacy, or tenderness at home. But is there not room for a far larger devotion on the part of our rich and more educated people in actual service? Ought not more of them to teach in the Sunday-school, and so be taught of God? To visit in the districts, or to join in assault upon the strongholds of drunkenness or crime? If all of us were doing even half of what God has given us power to do, the whole city would be moved, as when Jesus rode in triumph into Jerusalem.

The paper was listened to with close attention, and frequently applauded.

The Rev. A. Hannay was then asked to offer prayer, after which the chairman called upon Mr. Henry Spicer, who said he would state what he knew of the work in the East of London, and of points in which they had failed in their mission work. They had given charity in order to bring men to their missions, with the result of making them despise the message which they took to them. If charity was given at all it should be after and not before teaching, and should be given not for bribery, but to show that they sympathised with the poor in their distress. If the Congregational churches were to broadly influence the working classes, it must be by viewing the relation of Christianity to social and political economy. Unless they were prepared to face these problems they could not have much hope of winning the working classes to their churches. They claimed to be the freest church in Christendom, and he felt that it was so, and that if they freely exchanged views they would do something to remove those difficulties. Let them show that they sympathise with the working class in their objects. They had lost ground on both sides of the social scale—both with the upper and the working classes, and they would not regain it if they put side by side scientific error and drunkenness, as was done in Mr. White's paper. If they were to win either side it must be by showing a truer sympathy with each side. (Cheers.)

The Rev. Dr. Kennedy said that the efforts now freely put forth in East London were so various that it was difficult to characterise them, some of them being of a very eccentric order, and such as they could not altogether approve. But the great religious bodies had within the last few years made great efforts, for which they must thank God. The Wesleyans had increased their sittings by 4,000. The Baptists also had made great advances, and had one of the largest chapels in London, and in fifteen years had added 3,500 sittings. The Free Methodists had added 3,000 sittings, and the Primitive Methodists about 1,500 additional sittings. The Congregationalists, he found, had provided about 6,500 additional sittings within the last fifteen years. The spiritual condition of the population favourably contrasted with that of twenty years' ago, and they had as much as in any other part of London the union of churches which they desiderated. The East London Congregational Association was a blessing to all around. They acknowledged with gratitude the help they received from outsiders, and especially from Mr. Samuel Morley. He mentioned also that a church at Dulwich supported a female missionary in connection with the Burdett-road branch of his church. They had a very mixed population to deal with—more Jews were to be found there than at Jerusalem—and a large number of natives of India, and of Roman Catholics, whom it was very difficult to get at. The removal of families to the suburbs was one of their great difficulties, as was also the lack of organic union amongst themselves such as the Wesleyans possessed.

The Rev. A. McMillan gave some particulars of the work in the West of London, where there are twenty-four Congregational churches, and one union church of Independents and Baptists, besides a large number of rooms, schools, and preaching places. The Baptists had thirteen churches, active and prosperous. The Presbyterians had four churches, and one United Presbyterian church, their plan being to secure an able minister, and set him down in a place, and guarantee him a good salary, which had answered very well. The Wesleyans were active, and deserved success, but were rather feeble in that division. The Congregationalists had about 6,000 members, and a union among seven churches for communion, prayer, and conference, and their work might be considered successful on the whole. There were, he said, no grounds for the Archbishop of Canterbury's ungenerous remarks as to their divisions; for though without creeds the greatest harmony prevailed, and there was substantial union in preaching the great doctrines of truth. The attendance at places of worship was generally good, although many stayed away in the evening, and that was on the increase. Business men spoke of the pressure upon them, and said they were too wearied with their work to attend twice on the Sunday, or once on a week night. There was an

evident quickening of life in all the churches. But their efforts were not sufficient to grapple with the intemperance and other evils that existed. Little was done to reach the working classes. They were not gathered together to hear lectures, and they were shy of religious professors. A building like he Lambeth Baths was much needed, where similar meetings could be held, and they needed men of deep, gentle, and strong nature for the work, the pastors having no surplus power to spare for it.

The Rev. A. Buzacott then read a paper on the work of the Congregational body in South London, which was regarded generally as very successful. He rejoiced in the formation of that union, for there was great need for its labours.

Mr. Franklin, a working man, having risen to speak, was called upon the platform, and in his remarks said he had been a trades' unionist for forty years. He was of opinion that the Church in all ages had been faithful in teaching the first table of the law, that men should love God—but it had not given due prominence to the second table, which was "Thou shalt love thy neighbour as thyself."

The Rev. J. Ross spoke of the good accomplished by means of colporteurs, and suggested their employment more largely.

The Rev. J. H. Wilson said he was convinced that the Congregational body was never in a better position to influence the masses than at present. Notwithstanding all that was done there was a million of people in London living in disregard of the means of grace.

The Rev. A. Hannay proposed the following resolutions:—

I. That this meeting, considering the reports which have been presented to it of the spiritual condition of London and the position and work of the Congregational churches in relation to that condition, requests the committee to consider in what way the union may be best used to increase the amount and efficiency of the Christian agency of the churches, and to report to the annual meeting.

II. The meeting instructs the committee to consider whether it may not be well, with a view to the completing of the organisation of the churches in the union, to form four local committees, one in each of the leading divisions of the metropolis, with the view of aiding the committee in forming plans for the more complete carrying out of the objects of the union.

After brief speeches from the Rev. Dr. Raleigh, Mr. John Glover, who made some practical suggestions, the resolutions were seconded by Mr. Sinclair. An amendment was proposed by a gentleman who thought the conference should meet again in a fortnight, and not leave it to the committee alone to consider the subject. This was seconded, but after an explanation by Mr. Hannay, was ultimately withdrawn, and the resolutions were put and carried unanimously. The meeting, which was of great interest, and had lasted nearly four hours, was then concluded with prayer and the benediction by the chairman.

RECEPTION OF MR. DALE AT BIRMINGHAM.

On Friday night a *soirée* was held in the Town-hall to publicly welcome Mr. R. W. Dale, M.A., on his return from the East. Alderman Avery presided, and amongst those on the platform were Mr. and Mrs. Dale, Mrs. Avery, the Revs. G. B. Johnson and J. J. Brown, Alderman Manton, Professors Deane, Massie, and Berry; Dr. Bindley, Messrs. Middlemore, T. F. Shaw, Holroyd, Mander, Perkins, Fordred, Schnadhorst, J. Taylor, Hudson, Gosling, Cole, Selby, G. Morris, J. Cooper, &c., &c. The attendance of members of the congregation and of friends of Mr. Dale was very large, and the welcome accorded to Mr. Dale on his appearance was hearty and genuine. The hall was tastefully and prettily decorated.

The Chairman, in appropriate terms, and in the name of the church and congregation of Carr's-lane, and the inhabitants of Birmingham, most heartily welcomed Mr. Dale on his return after so long an absence. On their behalf he would express their sympathy and joy at seeing him once more among them browner than ever—(laughter)—ruddier than ever, stronger than ever, and more capable than ever of taking his part in ministerial work and public life. (Applause.)

Mr. Dale, who was received with prolonged cheers, said that though he had been absent more than twenty weeks he had not found that old friends were indifferent to him. The Birmingham people had one pre-eminent virtue—they always stood by a man whom they had come to regard with kindness or confidence. In his case it was but a continuation of the kindness since he had settled among them twenty years ago, during which ties of the strongest character had arisen between many of them and himself. The tender associations which spring up between a minister and the members of his congregation during a period like that for which he had been the minister at Carr's-lane necessarily bound their hearts together, and he felt that in returning that he had not only to think of his own family as constituting his home, for long ago he had learned to feel that his church and congregation also constituted his home. (Applause.) He rejoiced to come back again. He liked rest, and thought an occasional waste of time good. But though he enjoyed his holiday and liked his play, he enjoyed his work on the whole a good deal more, and had come home to Birmingham filled with thankfulness for the consciousness of possessing an amount of vigour and energy greater than he had possessed for years back. (Hear, hear.) Though they were frank and vigorous in their controversies, there was not a town in which there was so great an amount of kindly feeling and confidence amongst the various religious bodies as in Birmingham. He believed the fact was in no small degree owing to the great amount of charity manifested by his great predecessor, and he hoped that in the great conflicts through which they were now passing they would all remember Mr. James's exhortations to Christian charity. At Carr's-lane they lived in good fellowship, not only with other churches, but with other denominations, several of which were represented that night; and such representatives he thanked from his very heart for the kindly feeling which had led them here. Mr. Dale went on to say:

During this absence of mine I have had long solitary hours of thought, both on land and sea. The desert is very favourable to quiet reflection. (Laughter.) All one's habits of life, one's history, one's responsibility in relation to the future, were in turn considered, and I came home with this conviction—that there is no more blessed or more glorious vocation in this world than that of preaching the everlasting Gospel of the blessed God. If I loved my work before I went away, I love it far better now. Let me further say that I have come back after reflection on the history of my personal relations with the Church at Carr's-lane with this conviction, that if a man is to preach the Gospel, he can find no happier opportunity than as a minister of a Nonconformist congregation. (Hear, hear.) We are sometimes told that the life of a Nonconformist minister is a very miserable one, on account of the thraldom under which we are supposed to live to our deacons and our members. (Laughter.) I am not conscious of any fetters—(Hear, hear)—no one has ever tried to fetter me, and if they did, I do not think they would have much chance of success. ("Hear, hear," and laughter.) Gravely speaking, I have looked upon this question very seriously whilst away from home, and, as I have said, I have come to the conclusion that to a man who desires to preach the Gospel, and to minister to the spread of the kingdom of our Lord Jesus Christ, no better opportunity can be given than to be the pastor of such a congregation as that I have the good fortune to minister to. I have also thought of the other work in which I am engaged—work of another character; work, many of the aspects of which have no attraction for me; and I have come to the conclusion that there exists in these times the gravest necessity to maintain those principles of religious freedom which have come down to us from our fathers, and which are so intimately connected with the freedom of the nation and the power of the Christian Church. (Hear, hear.) I have thought again and again whilst away from home, as I thought before I went away, over the question whether it might not be one's duty to abandon altogether political and ecclesiastical strife, in order that one's entire strength might be concentrated to the simple work of the preaching of the Gospel, and I came to the conclusion that for me to do that would be a serious dereliction of duty, and I intend, God willing, whilst giving first place to that which is my highest and noblest work, in connection with my own church and congregation, to fight in the ranks of those whose hearts are set on the complete vindication of the principle of religious liberty. (Cheers.)

After the performance of a varied selection of music,

Mr. Dale gave a sketch of his travels, which is reported at some length in the *Birmingham Morning News*, but to which we have not space to do adequate justice. Four of them, Mr. Henry Lee, of Manchester, two other gentlemen, and himself, left London, he said, on the 13th of January, and passed through France and Italy, by way of Paris, Turin, Florence, and Naples, to Brindisi. They left that port on the 27th of January for Alexandria, running down the Italian coast for several hours, and afterwards under the coast of Greece. They arrived off Alexandria late on the Thursday night, and the next morning their Eastern sensations commenced with the boarding of the ship by the pilot, a most disreputable-looking character in turban and baggy trousers. Boats filled with Arabs with scarcely any clothing on swarmed round the ship, and their inmates were soon on board hauling off the passengers' luggage. The first half-hour in an Eastern city was a thing never to be forgot. It was impossible to convey the impression received in driving through the bazaars to the hotel. One's impression of these bazaars was rather a mixed one, and could be summed up by saying that they consisted of yellow and red Morocco slippers, a great deal of dirt, purple velvet embroidered with gold, and very many old gentlemen sitting cross-legged on the counters smoking chibouks. In the streets were Nubians, black in colour but with very fine features, dressed in white robes; Alexandria gentlemen, got up in brilliant colours, sitting astride donkeys, the customary animals for riding. There were also Egyptian women, closely veiled, with only their eyes shown, the custom of "veiling" being more strictly carried out among the Egyptians than other Eastern peoples. Cairo was the most Oriental city that they saw; it was the "Arabian Nights" over again. They there visited the schools in charge of Miss Whately, daughter of the late Archbishop of Dublin, and two of the party being members of school boards, fulfilled their duty by examining the condition of education in Egypt. (Laughter and "Hear, hear.") There were many odd things. They went into a great many schools, and, as a rule, the schoolmasters were blind. The explanation was that a blind man was fit for nothing else—(laughter)—and blind men were also intelligent. They were conveyed by rail to Suez. The line carried them through part of the ancient land of Goschen, and it was one of the strangest things in the world to find himself in a first-class railway carriage, made at the Saltley Works, Birmingham, going through the land of Goschen. (Laughter.) After examining the Red Sea at the point where it was probable the Israelites passed over, they crossed the water to a little jetty thrown out near the Wells of Moses. Here their journey to the desert commenced, and here they were introduced to the Sheik, who was to be their guide, and whom the dragoman conciliated with the present of a glorious costume. Mr. Dale gave a most humorous description of the difficulties experienced in mounting a camel, and then proceeded to give an account of the general arrangements for travelling in the East. First, a dragoman had to be found. In Cairo and Alexandria there were about forty of these men, who formed a kind of guild with a council of four, and this council examined strictly all who desired to become travelling dragomen. The charges these men made were either by the day or for the trip, and the whole of the arrangements were left to them, even so far as the distribution of backsheesh. The party he travelled with, was provided with two sleeping tents, a saloon tent for dining, and a cook's tent replete with every convenience. Their dragoman was a most intelligent Egyptian Arab, of great courage and shrewdness, and, besides his own language, spoke French, Italian, and Turkish fluently. There was an Arabian servant, and a second servant, besides the cook and assistant, and fourteen Arabs who were in charge of the camels. Travelling through the desert was a most luxurious life. All the culinary arrangements were as admirable as any they could find in the best regulated hotel in Europe. For breakfast they had coffee and cocoa, their dinner consisted of six courses, and then they had a capital luncheon in the middle of the day. He could assure them, therefore, that he did not want their sympathy. (Laughter and applause.) They used to get up as soon as it was light in the morning, but he was of the opinion of Charles Lamb—he liked the world "aired" before he got up and entered it. (Laughter.) It was their custom in the desert to walk one, two, or three hours at starting; then they mounted their camels, and stopped again about twelve o'clock to lunch, which took up, perhaps, a couple of hours; and they afterwards had two hours' ride. The desert of Sinai was not a desert of sand like the desert of Sahara. There was very little sand there. For the first three days they were travelling over gravel, with just a little sprinkling of sand here and there. One had often heard about the "pathless desert"; but the phrase would not apply to the desert of Sinai. There were long tracks made by the trampling of camels for many years. These were, perhaps, a score of tracks side by side. They soon arrived at the wells of Moses. There were two or three wells containing brackish water. For three days afterwards they got no water that they could drink. By-and-by they came to Elim, where, in the pass Musa, there were twelve wells of water. The Arabs had this proverb, which was very admirable, one which we English people might adopt with advantage:—"Trust God, but fasten up your camels." (Laughter.) Cromwell and the Puritans had a similar proverb:—"Trust God, and keep your powder dry." The Arabs who accompanied the party forgot to fasten up their camels one night, and next morning fourteen of them were missing. Happily the riding camels had not gone, and all the others, with the exception of about three, were afterwards recovered. They followed the course taken by the Israelites. After three or four days they found themselves in a mountainous country, where they passed through picturesque ravines, the rocks being very beautiful in colour, and at length struck up a pass direct for Sinai. Higher and still higher they went, and suddenly they emerged on the edge of a great plain. On the right and left were magnificent granite mountains, and in front was the noble peak of Sinai. One could imagine with what awe the party looked upon the memorable mountain. If an architect had been told to place a granite platform at the end of the plain which stretched out before them, from which the law of God might be proclaimed amidst lightnings and thunders, no human genius could have conceived a more grand platform than that of Sinai for such a purpose. (Applause.) Of course, they ascended Sinai, and from the top they had a wonderful view of mountain desolation. They lost sight of the little vegetation in the plain, and had nothing but sandstone and granite cliffs on all sides of them. From Sinai they went north-east to the Gulf of Akaba, and whilst they were at Akaba one of the great pilgrimages came in, and they went out to see it, and found 200 or 300 people encamped in a great deal of dirt. He had always thought that Edom had had hard times of it, and that it was very desolate, but he was pleased to find that it was a very fertile country. After journeying two or three days longer they came to the rock city of Petra, where they saw numbers of dwelling-houses cut out of the solid rock, which was of a beautiful colour. They afterwards ascended Mount Hor, at the top of which, they would remember, Aaron died. When one saw it one did not wonder why it was that Aaron was taken up there to die. It was a great height, and from its summit Aaron could see nearly the whole of the Wilderness through which he and the children of Israel had been wandering for forty years, while on the other side he could see the land of Judah, into which he was not permitted to enter. They were stopped several times on their way to Jerusalem by robbers, but their dragoman managed to repel and defeat the fellows in a most admirable way. They went on to Hebron, and he was pleased to find the country round Hebron, and in all the southern parts of Palestine, more fertile than he expected.

Although the limestone hills were bare, there was a good deal of cultivation in the valleys, and with adequate labour it might be made a lovely country. In course of time they came in sight of Jerusalem, and although he had read descriptions of it, he must confess that when he first looked upon the walls of the city in which David reigned, and in which the Lord lived, he was quite overpowered. They stayed ten or eleven days in Jerusalem, and then passed northwards into Galilee, crossed over to Tyre and Sidon, and went back to Beyrout. He could not express his feelings in reference to the Turkish Government. Although there might be political reasons why they should stand up for the country during the Crimean war, it was impossible to imagine a country less worthy of support than Turkey. The Government did nothing at all for the country. There were Roman bridges and aqueducts which the Government would not repair in the least. Again and again, in crossing bridges, they had to go over the stones forming the crowns of the ridge, the roads having disappeared altogether. Their administration of justice was very bad. Whatever might be the future of Turkey, he for one should be very loth to lift a finger on behalf of a government so utterly weak and so utterly corrupt as that of Turkey—a government which was adding to its numerous crimes that of encouraging Mahometan fanaticism. (Applause.)

On the motion of Mr. Marris, seconded by Mr. Dale, a vote of thanks was passed to the Mayor for kindly granting the use of the hall, and to Alderman Avery for presiding. Alderman Avery having briefly responded, the Doxology was sung, and the proceedings terminated.

CRAVEN CHAPEL NEW SCHOOLS.

The memorial stone of the new schools and lecture-hall in course of erection by the congregation of Craven Chapel, was laid on Wednesday afternoon in the presence of a large gathering of ladies and gentlemen, for whose comfort an awning was spread overhead. Accommodation was also provided for the children of the week-day and Sunday-schools; and the weather being favourable, the ceremony passed off with the greatest *eclat*. John Kemp-Welch, Esq., presided, and a number of ministers and influential laymen were present.

After devotional exercises, the secretary, Mr. Mitchell, read a statement of the origin and history of Craven Chapel Schools. The accommodation was insufficient for their growing numbers, having 757 scholars and sixty-one teachers on their books. From January, 1860, to January, 1872, 120 senior scholars joined the church. The site of the new schools, which had been procured with difficulty, was exactly opposite the chapel. The cost of the building, exclusive of fittings, would be 3,657*l*., towards which they had received 2,842*l*.

The Rev. R. D. Wilson, the minister of Craven Chapel, then presented a silver trowel to Mr. Welch in the name of the committee; and the bottles, containing documents connected with the schools, copies of the *English Independent*, *Nonconformist*, and *Times*, and coins, were deposited in the cavity of the memorial-stone.

Mr. Welch having declared the stone well and truly laid, briefly addressed the company. He said that it had given him very great pleasure to be present on that occasion for many reasons. The spot had been familiar to him through the whole of his London life, now spread over many years. He had an affectionate remembrance of the Rev. Dr. Leifchild, pastor of Craven Chapel, and of the Rev. John Graham, who succeeded him. Their present excellent pastor he had known for many years; and these recollections invested the spot with peculiar interest to him, and to these he had to add the great good effected by means of the schools themselves. Theirs was an age of advancement; and in nothing more than in education. The history of these schools was one of growing prosperity; and he hoped that, with increased space, there would be increased usefulness. (Applause.) The style and efficiency of education was largely on the increase, so far as secular education was concerned; and they must not allow their Sunday-schools to be behind them. (Renewed applause.) It was absolutely necessary that Christian churches should be alongside of the growing intelligence of the age. It was true that it was a disputed point with many as to what should be the position of the Bible in ordinary school education; and it was an appropriate time for him to say anything on that subject on that occasion; but he would remark that there was no question with them as to the position which it should occupy in their Sunday-schools. (Applause.) They were all agreed that what they wanted were earnest, prayerful, and intelligent teachers for these schools. The lecture-hall would be a valuable adjunct to their schools in such a densely-populated neighbourhood. and altogether he congratulated Craven Chapel on what had been done that day. (Cheers.)

The Rev. Charles Graham then engaged in prayer; after which

The Rev. R. D. Wilson, in addressing the assemblage, spoke on the importance of the Christian education and godly upbringing of the young, pointed out the great amount of good which had been effected by Sunday-schools, and denied that they had been failures, as some would fain have them to believe. Abolish their Sabbath-schools, and in twelve months the history of the nation's crime and immorality would be terrible and appalling beyond conception. That was the answer he made to those men who spoke of the failure of their Sabbath-schools. The young were crowding about them on every side; and more must be done by the Christian Church for their religious education by means of Sabbath-schools than ever. He felt increasingly that the best talent and culture of their church ought to be devoted to the Christian education of the young. If the 25th clause of the Education Act be revoked, every section of the Church of Christ in the country would have to gird itself anew for an immense amount of work; and an enormous amount of responsibility would be thrown upon them all. Let them all be prepared in time for what was coming upon them, and enter upon it as a wide domain to be conquered for the Lord. (Cheers.)

Dr. Brock, in a humorous address, expressed the pleasure which he felt at being present, and gave some interesting reminiscences of his connection with Dr. Leifchild, and of Craven Chapel. He condemned the tendency which had been of late shown in some quarters to characterise Sunday-schools as trumpery things which had done no good, and said he could mention an English bishop who more than once had spoken of Sunday-schools in such a way as was a dishonour to him.

The Rev. H. Jones (incumbent of St. Luke's), as a neighbour of Craven Chapel and a well-wisher to what they had that day done, heartily prayed that God's blessing might descend on the new schools.

The proceedings were closed by Dr. Ferguson offering up prayer.

A large number of those present afterwards partook of luncheon in St. James's Hall, Regent-street. The Rev. H. D. Wilson presided on the occasion. There were about 200 in attendance, and pleasant addresses were delivered by the chairman, and the Revs. Paxton Hood, A. M'Millan, G. D. M'Gregor, and others. A vote of thanks was unanimously accorded to Mr. Welch for the service he had rendered in laying the memorial stone.

The Rev. C. H. Spurgeon is absent for a short holiday for the benefit of his health. He is expected to preach again on Sunday, the 29th inst.

The Rev. E. S. Bayliffe, B.A., has accepted a unanimous invitation from the Congregational Church, Tiverton, Devon, after nearly twelve years' ministry at Marlborough.

CHESHUNT COLLEGE anniversary festival, it will be seen, is to be held to-morrow. The Rev. J. G. Rogers, B.A., is to preach, and Sir T. F. Buxton, Bart., to preside at the subsequent repast.

ADELPHI CHAPEL, HACKNEY-ROAD.—The Rev. J. Snell, late of Swindon, was recognised on the 3rd inst., as pastor of this place of worship. The service was presided over by Mr. Josias Alexander, one of the trustees of the chapel. Addresses were delivered by the Revs. T. Aveling, on the work of the ministry; W. Grigsby, on a prosperous church, and how to secure it; and H. M. Dunn, on the work of the church in relation to the young. Revs. J. De Kewer Williams, W. Marshall, Palmer Law, W. Tyler, and G. Wilkins took part in the services.

CHATHAM.—The Rev. G. L. Herman, of Ebenezer Church, Chatham, has resigned the pastorate of that church, after a ministry of twelve years, and has accepted the oversight of the Princes-Street Church, Gravesend, lately vacated by the Rev. Wm. Guest. Mr. Herman has been a most successful minister of the Gospel, but his efforts in connection with the Chatham Church have evidently affected his health, and induced him to seek change and rest. The church at Chatham met in large numbers on the evening of Monday, May 5th, and passed a unanimous resolution deprecating the proposed change as one it considered alike injurious to both pastor and people. It reminded its pastor of the spiritual good by God's blessing he had already accomplished and was still accomplishing in its midst; of the stability and progress of its institutions to the success of which he had mainly contributed; of the peace and harmony amongst its members; of the respect and esteem in which he was held by the inhabitants of the town; of the unity and friendship existing between the various Nonconformist churches of the district—much of which was owing to the manliness of character, the kindliness of disposition, and the generosity of temper he had exhibited; and concluded by expressing its entire confidence in its pastor, and assuring him of its continued love and esteem. The resolution was conveyed to Mr. Herman by a deputation, consisting of the two senior deacons, Messrs. Shrewsbury and Newcombe, the secretary, Mr. E. D. Williams, and Messrs. Booth and W. Philips. On the 26th of May the church again met, when Mr. Herman's reply to the resolution was read. It was to this effect: that, after twelve years of labour such as his had necessarily been, he felt the desirability of a change—so felt it sometimes, that he did not think he could possibly continue to go on much longer without one; and he believed that a change of labour, even should the labour itself not be less, would give him the kind of rest he so greatly needed. With deep regret the church accepted the resignation of its pastor. We understand Mr. Herman will preach his farewell sermon on the last Sunday in June.

THE LEICESTERSHIRE BAPTIST ASSOCIATION held its annual meetings at Countesthorpe, on the 11th inst. The morning meeting began with singing and prayer at 10.30. After these devotional exercises, Richard Harris, Esq., J.P., was elected moderator and president for the year, in consequence of the lamented decease of the late Rev. N. Haycroft, D.D., who had been previously chosen to the office. Mr. Harris gave a short opening address, and then called upon the secretary and treasurer to read the minutes of last meeting, and the accounts, which were passed. The committee and officers for the ensuing year were then nominated, and in order to encourage the attendance of the country brethren, it was agreed to defray the expenses of those who might attend the quarterly meetings. The Rev. J. L. Whitley read a careful and comprehensive paper, showing how the association might extend its usefulness by more frequent gatherings, increased liberality, earnestness, and prayer. He also urged the necessity for fraternal visitation of the churches, occasional open-air and other special services, and a more vigorous attack on the irreligion and apathy of our rural and town population, pointing out that the church is not an organisation for the benefit of its own members merely, but one formed for aggression on the kingdom of darkness and sin. Several resolutions were unanimously adopted—in support of Mr. Plimsoll's movement on behalf of our seamen and sailors; in aid of the effort being made to obtain a repeal of the 25th clause of the Elementary Education Act; and against the rating of the buildings of Sunday and ragged schools. A clear and decided motion was carried with acclamation, "rejoicing in the spread of religious freedom, and expressing sympathy with, and gratitude to, Edward Miall, Esq., M.P., and other consistent and faithful advocates of perfect religious equality." In the afternoon, the letters setting forth the state of the churches were read, and addresses founded thereon were given by the Rev. J. Bateman and the Rev. W. Fisk. In the evening, the secretary, the Rev. J. L. Whitley, preached the association sermon, on "Public Worship, its Character and Claims." The attendance was good all day, and the spirit manifested excellent.

REOPENING OF BOROUGH-ROAD CONGREGATIONAL CHURCH. — During the last four months the Borough-road Congregational Church has been undergoing alterations, and has also been quite renovated—so completely, in fact, that those who knew it as it was formerly must feel very pleased and gratified with the change that has come over it. The progress of the church since 1866 has been very encouraging, and marked results have also attended the efforts put forth in the Sunday-school. In that year the present congregation was started, and consisted of about 220 members; now the number of members connected with the church is over 400. There are also about 400 children attending the Sunday-school; and by the additional class-rooms now provided there will be accommodation for 600. The total cost of the improvements and alterations is estimated at 1,500*l*., and of that sum about two-thirds are already in hand, this amount having been principally raised amongst the members and friends of the church. Whilst the alterations have been proceeding, the congregation have worshipped at the Lambeth Baths and at the Horns Assembly-Rooms; but on Sunday week the church was reopened—the Rev. G. M. Murphy, the minister of the church, preaching both morning and evening. On the following evening the Rev. Arthur Mursell preached. On Tuesday evening Mr. Andrew Dunn occupied the chair, and interesting addresses congratulating Mr. Murphy and his people were delivered by the Revs. P. J. Turquand, J. Marchant, J. De K. Williams, and G. M'All. The Rev. J. Sinclair led the devotional exercises, and various pieces were sung between the addresses. On Wednesday evening Mr. Thomas Cook, so celebrated as a caterer for excursionists to and from all parts of the globe, gave an account of his recent tour round the world with a party of eleven. His narrative deeply interested a large audience, as did also his reminiscences of early work in reference to excursion traffic. On Thursday evening the Rev. R. Robinson, one of the secretaries of the London Missionary Society, conducted the preliminary service, and the Rev. W. Braden, of the King's Weigh House Chapel, delivered an eloquent sermon from Deuteronomy xxxiv. 1. On Friday, a temperance demonstration was held, presided over by the Rev. G. M. Murphy, and addressed by the Rev. W. A. Essery, Mr. Jabez Inwards, and several well-known advocates; and on Saturday the week of services concluded with a sermon by the Rev. Newman Hall, LL.B. Collections were made at the close of all the services, but liberal help is still needed.

BALHAM.—The new chapel at Balham, to which the London Baptist Association grants the sum of 1,000*l*., and which is to be built under the superintendence of Mr. Spurgeon and his friends resident in that pleasing suburban district, is now in process of erection. On Wednesday afternoon last week, the foundation-stone was laid by Mr. T. H. Olney. The chapel is situate in the Ramsden-road, not far from the Balham railway-station. It is to be a Gothic building, to seat 750 people, and to cost rather less than 4,000*l*. This sum includes an adjoining schoolroom to accommodate 300 children, and vestries capable of seating 100 persons. The total cost is to be 4,000*l*., and Mr. Higgs, the builder, intends executing the work at cost price, his son giving all the plans and drawings. There was a large gathering on Wednesday within the walls of the new structure. The Rev. D. Jones, B.A., commenced the proceedings by offering a dedicatory prayer; after which the Rev. J. A. Spurgeon, president of the London Baptist Association, gave an address. Mr. T. H. Olney then laid the stone, and said it was with much pleasure he had given the ground for this chapel, which cost 350*l*., and he now promised 50*l*. towards the

building, reserving something further for the opening day. They were all anxious that it should be opened free of debt. A long list of subscriptions was next read amounting to 1,520*l.* These included —The Rev. C. H. Spurgeon, 200*l.*; Mr. J. T. Olney, 200*l.*; E. B., 135*l.*; Mr. H. P. Olney, 100*l.*; Mrs. H. P. Olney, 100*l.*; Mr. W. Olney, for self and friends, 280*l.*; with many fifties, twenties, tens and fives. The Rev. C. H. Spurgeon then delivered an excellent address, in the course of which he said the new building was a Baptist chapel. He was not ashamed of the name, nor afraid of being called sectarian. He did not believe in those mixtures which some were so fond of. Each regiment of an army must consist of a distinct nationality if battles were to be won. Of course there should be a warm-hearted fraternal intercourse between all Evangelical churches. He had himself this year been delighted to preach for the Wesleyans, and to speak for the Independents at their missionary gathering. There was no necessity to give up principle for the sake of brotherly love; and if there was, it could not be done by the Baptists. Remarking upon his brother's reference to the question of education, Mr. Spurgeon playfully observed that James was unsound upon that subject; but the audience said "No, no," and Mr. Spurgeon added that he had not yet been converted to the secular view of the matter, but was half inclined to think that events would drive him to it. The Rev. F. G. Marchant closed with the benediction. A portion of the company then repaired, by invitation, to Mr. Spurgeon's garden, where tea had been provided in an ample tent on the broad green sward.

PRIMITIVE METHODIST CONFERENCE.—The annual conference of this hardworking and successful Methodist Church closed last Saturday, having sat the whole of last week and a great part of the preceding one at Tonbridge Chapel, Euston-road, which had been kindly lent for the purpose by the Rev. J. Allen and his deacons. The Rev. Mr. Antliff was chosen president—a minister who has occupied some of the most important circuits, taken an active part in the establishment of York College, and done great service to the body as superintendent and secretary of missions, besides representing some time ago, with honour to himself and the connection, Primitive Methodism in the United States and Canada. Three members of the deed poll, which consists of twelve (eight laymen and four ministers) having died during the year, three others were elected to take their place. It was resolved to petition Parliament against the proposal of the Government which would subject Sunday and ragged schools to local taxation when separate from places of worship. Reports were presented of the state of the Mission Chapel Fund, the Connexional Property Insurance Fund, &c., all of which were in a flourishing state. Nearly every evening some public meeting was held at which addresses were delivered to large and sympathetic congregations. On Sunday a camp meeting was held in the neighbourhood of the Caledonian Market, when in the afternoon about 10,000 persons listened with the utmost attention to the preaching. The one drawback was that caused by the announcement of a decrease on the year; but this led to serious conversation on the subject, the proposal of various remedies, and a determination to prosecute the work more vigorously in the future. It was decided that the next conference should be held in June, 1873, at Hull. A young minister, Mr. Antliff, son of Dr. Antliff (Principal of the Theological College at Sunderland), was congratulated on having won the degree of M.A. at the University of Edinburgh, while faithfully discharging at the same time his duties of Primitive minister. The president said that when Mr. Antliff spoke to Dr. Crawford (Professor of Divinity at Edinburgh) with reference to a degree in Divinity, the latter said that the Board of Examiners would be ready to recognise the theological training of Primitive Methodism as a sufficient qualification for candidature for the degree of Bachelor of Divinity, provided the other requirements of the Senatus Academicus were complied with. At a public meeting a missionary from Fernando Po spoke, and said that the chief there had sent to him asking to have a missionary appointed at a town near his residence, and if this were done the whole island would be under the spiritual supervision of Primitive Methodism. A great part of last Friday was occupied with the stations of the ministers, and the conference closed on Saturday, having gone through a vast amount of business, which it would be impossible to notice in this short account.

Correspondence.

THE NONCONFORMIST CHURCHES OF LIVERPOOL.

To the Editor of the Nonconformist.

SIR,—If readers of your paper were to judge of Liverpool Nonconformity by the letter of Mr. Quail, published in your last issue, they would, I fear, have but a low conception of it. I trouble you with this line to say that Nonconformists were never in better heart than now. We are afraid of no single argument that may be used to bolster up the State Church in Liverpool. One of the most hopeful signs is that the Church Defence Association has taken us in hand; for I feel sure that the more thoroughly our principles are sifted and discussed in public, the more speedily will justice triumph over ecclesiastical monopoly.

I believe that it is true that one or two chapels have been turned to purely secular uses. What of this? We attach no sacredness to bricks and mortar. Nor have Nonconformists ceased to care for the poor and neglected. There are more effectual ways of bringing home the Gospel to them than by erecting splendid places of worship in the midst of them. Never was mission-work so active amongst the worst parts of our population as at the present time. We are not forgetting, and assuredly not forsaking, the heathen at home. As to the suburban chapels, they have been erected in new neighbourhoods, and are in every case easily accessible to the industrious poor.

While I think you have given the true answer to the letter of Mr. Quail, I must add that Liverpool itself affords a most effective reply to the State Church defenders, of whom we are supposed to be in such dread. There are in the centre of the town several churches, built mainly, I believe, by the ratepayers, and receiving now large annual grants out of the rates. Here Episcopalians may have service performed for them at the expense of the town, and the poorest of the poor may flock in without even having to pay for the bread and wine of the Sacrament. In the case at least of one church this latter expense was last year a charge upon the ratepayers. Can your correspondent spend a few Sundays in visiting these churches in order to report to the public, by whom they are supported, how far they may be considered an effectual agency for evangelising the neglected masses? If they are successful, which I have strong reason for doubting, they are at least a monstrous injustice. If Liverpool Churchmen will kindly remove this beam out of their own eye, they will see clearly to take the mote from the eyes of their brethren.

The question raised by your correspondent as to how the Gospel is to be brought home to the neglected masses of our towns and cities is one of absorbing interest; but I have a strong conviction that the end will not be reached by building churches and chapels amongst them, much less by leaving disused places of worship to mock them by their recollections of respectability. In walking home the other Sunday evening I observed a good clergyman of the Establishment preaching on the steps of his church to an attentive crowd, and I reflected upon it as a beautiful parable; for if weary pilgrim feet will stand on church steps, who can tell whither in the upward regions those steps may lead?

My main object, however, in writing is to assure your readers that Liverpool Nonconformists, as far as I know them, were never more far from being discouraged in the noble cause of justice than now.

I am, yours, &c.,
SAMUEL PEARSON,
Minister of Great George-street Chapel.

Llandillo, June 16, 1873.

THE DAILY PAPER QUESTION.

To the Editor of the Nonconformist.

SIR,—"A Liberal" is quite right in saying what can be said in defence of the *Daily News*, but it does not amount to much. He, in fact, admits its sins, both of commission and of omission, for he acknowledges that it inserts a great deal of trumpery matter, and that it excludes, or almost excludes, ecclesiastical intelligence.

If the paper had the "broad sympathies" with which "A Liberal" credits it, it would act otherwise; but it is broad on the side of what is at least doubtful, and narrow on the side of what, in the estimation of many of its readers, is of essential importance to the nation. It is so afraid of being thought to be either a religious or a Nonconformist journal that it does less justice to religion and to Nonconformity than it does to their opposites. And the displeasure of the dissatisfied readers amounts to irritation and strong disgust when they understand that some Nonconformists —men of high religious character too—have invested thousands of pounds in the paper. What they can get out of it in return, except a dividend and a ridiculous prominence given to their own sayings and doings, no one can understand.

"A Liberal," who, apparently, has as much contempt for Nonconformists as the paper he vindicates practically displays, thinks it quite impossible to maintain a Nonconformist daily paper. Perhaps it may be so; but is it really Utopian to look for a daily paper which will give due space to matters in which Nonconformists take a deep interest? It is not impossible in Manchester, in Leeds, in Newcastle, and some other towns, as I know. In fact, a metropolitan Nonconformist who does not often see the best country newspapers, both daily and weekly, has no idea how much better off his country brethren are in this matter than himself. Why should that continue to be so?

So far as the starting of new journals is concerned, London is behind the provinces, except, indeed, in regard to local journals, which are numerous enough, and appear to be prosperous also. This cry of *Non possumus* in regard to a really broad-minded daily paper is, I believe, an old superstition, the result of that political inertia, and that lack of political vigour and enthusiasm, which the Liberal politicans of the north charge, and justly charge, to the politicians of the south.

This thing *may* be impossible, but let it be at least fairly tried; for it will be better to try and fail than to go on enduring a state of things which year by year becomes more and more intolerable.

I am, &c.,
A NONCONFORMIST LIBERAL.

June 16.

A NEW DAILY PAPER.—IS IT PRACTICABLE?

To the Editor of the Nonconformist.

SIR,—The letter of your correspondent "A" in a recent number, taken in conjunction with sundry private communications which have reached me since I broached the subject of a new daily paper in your journal, leads me to the conclusion that the time has arrived when practical men may venture to deal with the question.

It appears tolerably certain that all earnest people are getting tired of the temporising policy of the present daily issues. That they are splendid illustrations of the force and energy of our national character no one can deny; and I suppose no one wishes to speak disparagingly of their general character in a commercial point of view. If any dissatisfaction were felt on these points it would only be necessary to compare a copy of the *Times*, *Daily News*, and *Daily Telegraph* with the three leading papers of any other country to have it instantly dispelled. No Englishman has cause to blush on account of the get-up of his daily paper in whatever part of the world he is confronted by it. And yet there is a point of view from which the thing looks intensely unsatisfactory. Standing side by side there we find the noble army of Christian philanthropists; the exponent of the sublime principle of universal peace; the devotre of freedom; the staunch opponent of State-Churchism; the advocate of missions; the defender of municipal institutions; the enemy of strong drink; the champion of woman's rights, and the toiler for the labourer's due. What adequate representation have these earnest Christian workers in the daily press? Their efforts are for the most part either ignored, or treated with a sneer. The fact is, it would not "pay" to patronise such amiable enthusiasts. And after all *this* is the pivot upon which everything is made to turn. A newspaper is a vast commercial enterprise. Life for it is a hard struggle, and managers may well be pardoned for what may seem to the outsider a too great regard for mere expediency. Let us not then fall foul of other papers because they do not come up to our ideal. The mere dignified course is calmly to measure our strength with the task of supplying what we conceive to be the "missing link" of formalism.

Is there a reasonable prospect of a high toned religious daily paper proving a success? I venture to submit an affirmative reply. My grounds for this conclusion are as follows:—1. The growing tendency to practical union on the part of all the Evangelical Free Churches. The walls of separation which in time gone by were too high for Christians to see over, are yearly being lowered. In view of the strange vagaries of the Anglican and Romish priesthood, all earnest Protestants have been driven to a re-examination of their ancient ecclesiastical positions, and the result is seen in almost universal endorsement of the sublime propositions of the anti-ritualistic Apostle:—"For in Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." The great Methodist community are waking up to a profound consciousness of the necessity for some more emphatic testimony against the insidious sacramentarianism of the Established Church. The old school of semi-emancipated establishmentarians are being rapidly silenced by the resistless logic of facts. And the sternly logical immersionists are evincing a growing disposition to narrow the flowing stream which divides them from their brother Congregationalists. The Society of Friends too appear to be emerging from that cold platonic affection for the Master which has so signally failed them in the season of worldly prosperity? And the hard-grained Presbyterian is relenting. Beautiful as order is to him, he is beginning to realise that warm, gushing life may be even more beautiful, and it is something more than possible that the cool, calculating, cautious Scot may yet be surprised into a warm embrace of the southern enthusiasts, whom he has been wont to stigmatise as political Dissenters. Congregationalists, also, although pardonably confident as to the ultimate tendencies of all the various religious upheavings, are evincing a growing disposition to embrace in their fraternal arms all those who truly love the Lord Jesus Christ. Thus is the welding process going on among the various Free Churches, and in this I see a strong argument in support of my position that a daily paper which should be in the fullest sense their organ would prove a commercial success.

2. The practical turn which Evangelical Christianity is taking in these latter days, is another hopeful sign with reference to this great project. In their great anxiety respecting the souls of men, Christians have laid themselves open to the charge of neglecting their bodies. Hence the gross anomalies of our social system. It has been reserved for a "Plimsoll" to remind us that in our eager rush for wealth we have been sending hundreds of brave seamen every year to a watery grave. An "Arch" also has arisen to startle us with an equally damning revelation with reference to the toilers on the land. Humiliating beyond degree is it that with some seventeen thousand State-paid so-called Christian priests scattered all over England, not to speak of the still greater army of Free Church officials, it should have

been reserved for these two simple laymen to awake us out of our wretched moral torpor on these and cognate subjects. But, thank God! we are somewhat awake now, and in this awakening I see another powerful plea for a sympathetic organ, and a guarantee of its success.

3. A new daily paper would start with a vast accumulation of valuable experience. The wonderful energy of mechanical improvement which characterises the present age is no mean factor in our argument. It is not too much to assume that the proprietors of the *Telegraph*, *Daily News*, and *Standard* would hail with infinite satisfaction some catastrophe which would justify or necessitate the substitution of the most modern appliances in the shape of presses, &c., for those with which their offices are encumbered. With a "Walter" press, printing both sides at once, a paper might be brought out with news, &c., and comments at least an hour later than either of the above papers with all their splendid energy can possibly manage. And this would go far towards outweighing the disadvantage of its superior moral tone even with the general public.

4. A paper that was worth it would command the enthusiasm of the best part of the English nation. And this is no mean advantage. It is no reflection upon our present daily press to say that no one cares very much about it. One wonders what a country rector or squire would do without his *Times* every morning, but neither believes in it heartily. The one crosses himself and the other swears at it nearly every time of reading. And the others meet with a reception everywhere equally frigid. The spicy *Telegraph* is like *Punch*, getting sadly "worn." It would seem as if more than one of its racy writers was invalided at Hastings, or somewhere else. And our energetic *Daily News* is so terribly afraid of being vulgar, that some of us, who are farthest removed from profane speech, would be almost thankful for the shock of a good round oath in its leaders now and then. As regards the *Standard*, little need be said. "Blessed," says the Turkish proverb, "is he that expecteth nothing, for he shall not be disappointed." This blessedness, I suppose, all *Nonconformist* readers have long realised.

I will not lengthen my already too lengthy letter. Allow me, in conclusion, to urge upon your influential constituency some action in this supremely important matter.

I remain, Sir, yours faithfully,
ARTHUR CLAYDEN.

Faringdon, June 16, 1873.

SAINT FRIDAY.

To the Editor of the Nonconformist.

SIR,—The *very* High Church party have during the last few years indignantly protested against the members of the royal family, or indeed anyone else, indulging in any festivities contrary to their notions in regard to the observance of that season.

Now, however, one of the number, who signs himself "Charles Gutch," and dates his letter "St. Cyprian's," actually writes to the *Church Herald* complaining that the Corporation of London has invited the Shah of Persia to a grand entertainment on *a Friday*—a day which he and others think it right to observe as one of fasting throughout the year!

The tendency of this is obvious enough; but if individuals choose to impose on themselves an old yoke of bondage, begotten of superstition and upheld by sacerdotalism, there should be a resolute determination to prevent its imposition on others.

Yet it is in the hands of this party that Mr. Gladstone is playing, when he insists on the House of Commons commencing its business two hours later on "Ascension Day" than on other days; though he knows very well that a large portion of the House not only does not feel it to be a duty to observe the day, but that such an interference with public business to gratify a section of a sect is strongly objected to.

STANDFAST.

Friday, June 13.

PROPOSED NATIONAL HOSPITAL SUNDAY.

To the Editor of the Nonconformist.

SIR,—The success which has attended the institution of the Hospital Sunday in Birmingham, Newcastle, Manchester, Liverpool, &c., and now in London, will greatly encourage the hearts of governors of hospitals, of cottage hospitals, and of dispensaries located in our cities and rural districts throughout the country.

The Lord Mayor of London being on most cordial terms with the mayors and municipal authorities of England, may turn to good account his lordship's influence. As chairman to the metropolitan fund his lordship might invite co-operation so as to extend "The Hospital Sunday" to every parish in Great Britain.

The work of organising such an undertaking would not be so formidable as at first sight it may appear. Correspondence with the mayors and with the constituted authorities, the chairmen and the moderators of the churches and of the various bodies of religionists, would not fail to secure such action as that in the year 1874 would present the British people in unity, as never before has been witnessed in the annals of modern civilisation.

The receipts of the simultaneous collections would be retained for distribution in the several localities where they had been made.

By such a movement many a struggling institution would be most materially aided; and another result would inevitably follow, viz., that many a cottage-hospital would be called into existence in districts where no means are at hand for the relief of the sick and suffering poor except as provided by the guardians appointed under the Poor Law.

The general indisposition of those persons, who are above the pauper class, to avail themselves of the pauperising tendencies of Poor-law interposition, is a state of feeling which ought to be respected, and which should be strengthened by such agencies as medical charities.

I remain, very truly yours,
W. TYLER,
Chairman of the House Committee of the North-Eastern Hospital for Children.

241, Hackney-road, June 16, 1873.

MISSIONARIES IN INDIA.

To the Editor of the Nonconformist.

SIR,—In your issue of the 4th inst. (which was kindly sent me by some unknown friend the other day) I observe a letter from Mr. Storrow, of Rugby, commenting somewhat severely and, as I think, unfairly, on the address I delivered at Exeter Hall on Indian missions on the 1st of May.

While I regret appearing in print as the opponent of Mr. Storrow, I am not at all sorry that this question of educational missions in India has been mooted in the pages of your able and widely circulated paper, as it is a subject well worthy of the attention of the Christian public.

My present object is simply to reply to the criticism made by Mr. Storrow on my speech, and I would at the onset say that I am both sorry and surprised that he should have regarded my remarks on the general question of educational missions in India from any *sectarian* standpoint. Let me assure Mr. Storrow that I spoke not as a *Baptist*, nor yet as a Nonconformist, but as one member of the whole body of Christian missionaries in India anxious to point out what I consider to be a serious drawback in the prosecution of that work which we have all so near at heart. My remarks should not be construed as an "attack" of one mission on other societies, for I did not contrast the *modus operandi* of other missions with that of the Baptist Mission, but endeavoured to give as concise a *résumé* as I could of what *all* our missions do in connection with education in India, and the fact that the statistics showed that other missions do more in this line than the Baptist mission was not a sufficient warrant to charge me with making "a deliberate attack on other societies."

Mr. Storrow regrets that my remarks on educational missions in India should have followed so soon after the late interesting missionary conference held in Allahabad. If he had read my speech carefully, he would have seen that my remarks on the question at issue were the natural sequence of the warm and animated discussion which took place at that very conference to which allusion is made, and after which I was led to gather further particulars on the subject of education.

Mr. Storrow imagined that "the old controversy concerning preaching *versus* teaching" had long ago been consigned to oblivion; but he would most assuredly have been otherwise convinced had he been present at the Allahabad conference, where the debate on this question was the most stirring and interesting of any that engaged the attention of the missionaries; and although strong things were said on both sides, and opinions freely given, there was no disposition to charge one another with the want of Christian courtesy, nor any wish to stifle the conscientious convictions of those who spoke freely on a question which all felt to be one of paramount importance to mission work in India. There was indeed a general feeling prevailing that the time had now arrived to seriously consider whether it would not be desirable to modify our educational operations, and to take a firm stand against the present strong tendency to secular teaching in mission schools, to the exclusion of religious instruction.

Not a few of the missionaries present at the conference, who are engaged in teaching, candidly confessed that the course of instruction now imposed upon many of the schools, precludes the possibility of much Scripture teaching; and that but little spiritual result can be expected while the secular element so strictly predominates in all the subjects of study; for what with Government control in prescribing the course of instruction, and the strong desire of the students to pass for university honours, our educational missionaries are not masters of the positions they hold, and have often to lament their inability to attain the object which above all others they have at heart.

One missionary of high standing in the educational department, who was present at the conference, did not hesitate to declare and strongly to argue that *the object* of mission education should not be the conversion of the pupils, but rather to furnish them intellectually and morally with the principles of sound education. He maintained by forcible arguments, that as the pupils come to our schools simply to be educated, and as the parents of these children would regard their conversion to Christianity as one of the greatest calamities that could possibly happen to them, it would be mean and dishonest to act a double part, and make conversion the object of their education. He said that higher and nobler objects should be sought, not in education, but in the direct work of preaching the Gospel. I cannot say that many present sympathised with these views of the question; but when Mr. Storrow sees that the subject of missionary schools excited such a wide and warm interest in the Allahabad conference, he need not any further wonder that I should have "signalised my first appearance in public," after my arrival in England, by giving expression to my honest convictions on the question.

I am charged with giving utterance to remarks which Mr. Storrow considers "erroneous in principle, and exaggerated in statement."

As to the "principle" involved in the question whether it is right for missionaries to devote themselves to the English education of heathen youths, rather than preach the Gospel in the vernacular to the masses of the people of India, that can be considered hereafter. I will now only animadvert upon the charge of "exaggeration."

By "exaggerated statements," I presume is meant (1) that the *number* of missionaries engaged in education is not as large as I have stated; and (2) that those who are thus engaged are not as *fully* given to the work as I would make it appear.

Why your correspondent should have limited his remarks to three of the societies out of all those mentione in my speech, I cannot tell, and in one case he has misquoted, giving the "Established Church of *England*," instead of the Established Church of Scotland. Regarding the missionaries of which society he says, "They may have charge of schools which they superintend; but not half, probably, not a sixth part of them, do nothing but teach."

Why, there are but four European missionaries altogether in connection with the Established Church of Scotland in India, and in order to show that Mr. Storrow's statements are not correct, I will just quote from the "statistical tables" the number of colleges and schools in the charge of these missionaries.

The missionary in Calcutta superintends a large Anglo-Vernacular College, in which there are 802 pupils. During the last decade as many as 185 scholars have matriculated from this institution, 53 have passed for the First Arts, 27 for B.A., 5 for M.A., and 6 for B.L.

From this it is evident that the standard of English education in this institution is high, and as the missionary has but one foreign master to aid him in this department, it is certain he must be fully engaged in this work.

The missionary at Darjeeling has no Anglo-vernacular school, but has seventeen vernacular, as well as two theological and training schools. He has also one foreign teacher, three native Christian teachers, and seventeen non-Christian. It is evident these schools must take up a good deal of his time and attention.

At Sealkote there is one missionary, who has charge of three Anglo-vernacular schools, containing 382 pupils, and as there is but one "foreign or Eurasian" teacher, it is evident that all these schools must require much of the missionary's labour.

At Egmore, in Madras, there are four Anglo-vernacular schools, containing 626 pupils, of which seven have matriculated during the last decade. And as there is but one missionary and one foreign lay agent, it is clear that educational duties must occupy much, if not the whole, of the missionary's attention.

My information of the operations of the Society for the Propagation of the Gospel is not sufficient to enable me to give statistical particulars, but from my knowledge of many of their stations in India, and the fragmentary returns given in the tables of missions in India for 1871, it is quite clear that education is *the* work of the missionaries. Mr. Storrow admits that "all the missionaries of this society may have schools under their charge," but, he says, they attend to other duties as well, such as the superintendence of native churches. If they have to teach in schools and superintend native churches as well, these united duties are quite sufficient to occupy their time, and they can do but little in the way of preaching to the heathen, which I contend to be *the* work to which missionaries ought to devote themselves.

Of the operations of the London Missionary Society, Mr. Storrow speaks with authority, for, he says, he is in a position to speak more positively of the manner in which its agents are occupied. And he says, of the forty-four missionaries in India only fourteen are engaged in education, and of these several are also otherwise engaged, while I have stated in my speech that more that one-half of their number are *chiefly* engaged in education.

By information obtained from the missionaries of this society themselves, and the figures supplied by them to the "Statistical Tables" of missions in India recently published, I have gathered the following facts:—

(1) That the London Missionary Society has in India thirty Anglo-Vernacular colleges and schools, or nine in Bengal and the North-West, two in Belgaum, in the Bombay Presidency, and fourteen in the Presidency of Madras. These institutions contain about 5,000 pupils, giving an average of 166 to each school. Some of the larger institutions contain as many as 400 scholars, but the majority of the schools reckon about 200 pupils each.

(2) That beside these higher institutions for English

and vernacular education, there are 172 vernacular schools, that is to say, twenty-nine in Bengal and the North-West, six in Belgaum in the Bombay Presidency, and 137 in the Madras Presidency. These schools contain 5,500 scholars.

(3) That the whole staff of lay teachers for the above colleges and schools consists of 186 native Christians and 213 Hindoos and Mahommedans, or twenty-seven more non-Christian than Christian teachers. In the Presidency of Madras the proportion of Christian lay teachers greatly preponderates, but in Bengal and the North-West there are but seventeen lay Christian teachers against ninety-seven non-Christian.

It is quite evident that the 172 vernacular schools demand a good deal of supervision from the forty-four missionaries in charge, but admitting that these minor schools have only the superintendence of natives, what of the thirty Anglo-vernacular institutions, whose instruction in English is indispensable? All the larger of these institutions, and they are over twenty, demand the services of English masters. The question, then, is how are these English masters supplied? One of two alternatives is inevitable; either English teachers have to be engaged at a high remuneration, as is the case with Government colleges, or the missionaries themselves have to do the work. If Mr. Storrow will take the trouble to study the statistics of mission schools given in the tables already referred to, he will find that in connection with all the Anglo-Vernacular schools of the London Missionary Society in India there are but three "foreign and Eurasian" teachers employed, and these three are confined to two schools in the North-West Provinces. It is evident that most of these schools have very efficient supervision, as no less than 197 of the scholars have matriculated within the last ten years; forty-four have passed for the First Arts, and four for B.A. Who, then, if not the missionaries, carry on the higher branches of English education in these institutions? I am personally acquainted with those of the missionaries who toil from day to day in this work in Bengal and the North-West, and from the statistics already given it is evident that the missionary brethren in Bombay and Madras are also similarly engaged.

But I find I have already encroached too much on your time and space. I hope you will kindly insert another communication in reply to the latter part of Mr. Storrow's letter.

Yours faithfully,

Newport. THOMAS EVANS.

CHRISTIAN EVIDENCE SOCIETY.

The third annual meeting of this society was held at Willis's Rooms, St. James's, last Tuesday week. The Archbishop of York occupied the chair, and amongst those present were Earl Fortescue, the Hon. Col. Jocelyn, Revs. R. B. Girdlestone, J. H. Titcomb, Canon Conway; Dr. Hessey, Col. Strange, Major Cooper Gardner, and Major-General Burrows.

Prayer having been offered, an abstract of the report was read by the Rev. P. Barker, the secretary, which commenced by expressing the committee's thankfulness to God for the opportunities of usefulness afforded, and for the many tokens of His blessing which had attended their operations. Lectures intended chiefly for the more educated classes had been delivered at St. George's Hall, and for the working classes at Shoreditch Townhall, New Hall of Science, Old-street, and at fifteen other halls in London. Courses of sermons had also been delivered in six London churches. The lectures delivered at the Hall of Science, being the centre of the infidel movement amongst the working classes in London, were considered by the committee as the most interesting and important, and being chosen with special reference to the points against which objections are being constantly brought by Secularists, had been listened to with deepest attention by very large audiences, chiefly consisting of Secularists. The lectures had also been published, and 2,000 copies sold, and it was proposed to issue them as a volume. Except at St. George's Hall, discussion had been invited, and although objections might be urged against this, the committee considered that on the whole it was attractive and beneficial, and besides afforded them opportunities of learning what were the real difficulties felt by the working men, and what were the objections most commonly brought against Christianity by them, and often enabled the lecturer to deal more fully and emphatically with those points. The tone of the discussions was also good, and the committee recorded with much pleasure that at the last lecture delivered at the Hall of Science, a vote of thanks to the society was proposed by one of those who had taken a very prominent part in the discussion on the Secularist side. The Secularists had also been met at open-air meetings in various parts of London, and their objections confuted by Christian men. Lectures had been delivered at Landport, Sheffield, Northampton, Weston-super-Mare, and Edinburgh, and courses of sermons in Bath Abbey Church, and Clifton parish church, and correspondence had also been commenced with clergymen in other important towns. Classes, too, had been formed for the study of Christian evidences, and an examination held, and prizes and certificates given to successful candidates. The receipts during the past fifteen months had been 3,950*l.* 2s. 8d., the total expenditure 1,486*l.* 8s. 6½d., 2,000*l.* had been invested, and the balance in hand was 537*l.* 10s. 6d. The committee recorded with much thankfulness the receipt of two munificent donations of 1,000*l.* each from the Rev. Sir Edward R. Jodrell, Bart., one given unconditionally, and the second on condition of its being met by another thousand pounds collected from other sources, which had been more than fulfilled by the prompt kindness of many generous friends. The report concluded with thanks to the Christian Knowledge Society and to Messrs. T. and T. Clark, of Edinburgh, for valuable grants of books, and also to those gentlemen who had gratuitously given their services as lecturers, and with an appeal for an increased number of subscribers that the society's work might be maintained and extended.

The Archbishop of York said it was his duty as chairman, to make a few remarks in reference to the report, and the objects of that society. The facts which accounted for its existence were, that while on the one hand religious men in this country were never more active than at the present day, on the other hand it was nevertheless true that a great many of their fellow-subjects were striving to sap the basis of religious conviction by denying those doctrines on which faith rested. And being convinced that ignorance was the great cause of these sceptical views being accepted they claimed to be heard on their side of the question, and to have the privilege of speaking for God, and for Christ, and that was the basis of their operations. The men of science told them they could know nothing of God, and of human immortality; that supernatural facts or interferences with natural laws are impossible; that the records of the Bible, and especially of the life of Christ, are not historical; that religion is not necessary for man, but is rather, in the words of Littré, a confession of feebleness, and that moral freedom is a delusion; that all men do what is a result of necessity; and that, in considering an historical character or act, they should leave out all feeling as to right or wrong, and all feeling of admiration or indignation. These were some of the propositions which were being widely circulated at the present time by popular lecturers and by periodicals, amongst the working classes of the country, and he regretted to confess that the Church of England and the other religious bodies had not yet been able to overtake or get a sufficient hold of the working population so as to put their views of these subjects before them, for they had a complete answer to all these propositions, although it might not be an answer which would carry conviction to the minds of all, because religion was something more than mere argument. Men cannot be argued into religion, but argument may remove hindrances, so that when the truth is beginning to tell on the individual conscience, the voice of conscience may have fair play, and the incipient spark of life may be left to burn up, and not be quenched by unbelief in its first weak moments. They considered the essence of religion to be that man, lost and fallen though he was, has that within him which tends to call him back towards God, has that within him which will prevent him from ever being satisfied with less than the best; has that within him which, in moments of danger and of terror, will bring him to the feet of a greater than himself to seek safety and consolation. (Cheers.) They held that this was the fulcrum upon which the soul must rely—the inner conviction of the existence of a God, and the feeling that man has gone astray from God. In all ages of the world, and all over the world, men have acknowledged God, and have worshipped Him by some rite or other. There has always been a general acknowledgment of a Divine Being, and religion has always been a powerful moral element in human conduct. But when they came to Christianity they had the strongest and mightiest phenomenon that history has recorded. They had the words of a humble man, whispered in the ears of twelve other humble men, and all the principalities and powers of the world listening to this insignificant voice, obeying it, casting down their ancient altars, and turning away from temples that were no longer a shrine for them. What was it that did all this? Was it not the result of an appeal to a principle which is deep-seated in the heart of man? And, if they surveyed the eighteen centuries which lie between those times and their own, what did they see? They saw that religion which was first preached around the Mediterranean Lake, commanding the admiration and proving the consolation of men of different races, different tongues, and different degrees of culture. To all alike a voice has said, "You have sinned; sin no more. Return to God, and, looking up to Him, and loving Him, you will lead the best life that you are capable of leading." That lesson has been as potent with modern Englishmen as it was with the ancient Greek, or Jew, or Roman, and it would be as potent, he ventured to say, till the end. But there were ebbs and flows in religious thought, and times when men were weary of listening to the truth, and Satan took advantage of it to say, "Let us think of God no more." But not to think of God was the same as not to have a God, for He existed to be worshipped, and if they had a God that only hypothetically existed, it was the same as if they had no God at all. But the God they worshipped was a living God to them. At the present time when such feelings were prevalent, they must strike out and declare that as such propositions had proved to be false in the past, they believed they would be again. He did not for a moment believe that the Positivists would carry their point, and that men would cease to believe in God. They did not believe that humanity would ever adopt these views, and therefore they desired to go out into the country and say that on religion depended the happiness and hope of men. After referring to some other points of difference, the chairman concluded his eloquent address by expressing his sense of the value of the society's work to the clergy.

Bishop PIERS CLAUGHTON moved the first resolution as follows:—

That the report now read be printed and circulated, and that this meeting, recognising the peculiar fitness of the Christian Evidence Society for dealing with various phases of unbelief, unhappily prevalent records its thankfulness for various openings afforded to the society during the past year.

He felt particularly gratified that the society devoted itself to the work of bringing out facts and arguments in support of Christianity, and that they had gone with them to those whom they wished to influence. They must sympathise with those who had lost their faith in Christianity, and he had observed in such, misgiving and uncertainty as to the strength of the side which they had taken, which made it important to bring these arguments before them. They were not satisfied with the position they occupied, for they had not found that which satisfied the opinions they held. He had no doubt of the success of Christianity in the end, and he congratulated the society on the success which had already attended its labours.

The Rev. Prebendary THOROLD seconded the resolution, and as one who laboured amongst the people in a large London parish, he could testify that they were not indisposed to religion; but that there was a great craving and yearning for it. The society helped the clergy in their work by circulating works of great influence and importance, and also by its lectures and classes.

The resolution having been carried unanimously, the Rev. Dr. LORRIMER moved the second resolution—

The spread of infidelity renders it highly important that the society's work should be extended throughout the country, and that, where it is possible, support should be given to similar movements in other countries.

He thought they had reason to be thankful that the society, at the close of its third year of existence, was not content with dealing with the vast population of London only, but proposed to extend its operations into the country, and even abroad. They were in the presence of a great power—infidelity—but they had no reason to be discouraged by this, for there had ever been these outbreaks of infidelity, and they had the greatest moral and intellectual power in the world—Christianity—to meet it with, and its evidences were growing stronger every day. He suggested the issue of a periodical by the society similar to one already issued in Germany to meet the attacks of infidelity.

Mr. BENJAMIN SHAW seconded the resolution, and suggested an union for prayer amongst the members of the society for the success of its work.

A vote of thanks to the chairman, moved by the Earl of HARROWBY and seconded by the Bishop of GLOUCESTER, was acknowledged by the archbishop, who closed the meeting with the benediction.

ELEMENTARY EDUCATION ACT AMENDMENT BILL.

At a meeting of the officers of the Central Nonconformist Committee, held at Birmingham on Saturday, it was resolved—

"I.—That in the judgment of the officers of this committee, the proposal of the Government to require boards of guardians to pay fees on behalf of the children of poor parents attending denominational schools, is open to all the objections which have been urged by Nonconformists to the 25th Clause of the Elementary Education Act, and to additional objections of the gravest character. The proposal simply transfers to the poor-rate the charge for the maintenance of denominational schools, which, under the 25th Clause, rested on the education rate. Whereas, under the 25th Clause, it was open to school boards to pay or refuse to pay fees, the bill now before the House of Commons renders the payment of fees by the guardians compulsory on proof of the parents' poverty. The bill will arrest the creation of school boards in districts in which they might otherwise have been created, and it will brand as paupers large numbers of respectable parents who have hitherto struggled successfully against what they felt to be the humiliation of receiving parochial relief, but who are unable to pay even the smallest school fees."

"II.—That the proposal is a new and strong reason for withholding Nonconformist support from candidates for their suffrages who will not pledge themselves to oppose this new development of the disastrous policy of the Government."

At a meeting of the London Nonconformist Committee, June 16, James Heywood, Esq., F.R.S., in the chair, the following resolutions were passed:—

"I.—That this committee observe with the utmost dissatisfaction the Government proposals for the amendment of the Elementary Education Act, and regard them as conceived in the interests of denominationalism, calculated to disappoint the just expectations of Nonconformists, and interposing new difficulties in the establishment of a really national system of education."

"II.—That, apart from the objections on social and educational grounds to the transfer of the payments of school fees for poor children from school boards to boards of guardians, this committee consider that such a scheme not only reaffirms the

principle to which Nonconformists have always objected—namely, the payment of subsidies to sectarian schools out of the public rates—but extends and strengthens it by making the payment of school fees, hitherto optional with school boards, obligatory on boards of guardians."

"III.—That in the refusal to make compulsion universal, and to establish school boards in all districts, accompanied, as with a due regard to equity such proposals must have been by the provision for a school board in every district—this committee see only concession to denominational interests, and a postponement, in deference to them, of the work of national education."

"IV.—That this committee, believing that the support of denominational schools out of public funds virtually involves the creation of a new Church Establishment, is reluctantly led to the conviction that the Government, by thus renewing their sanction of this mischievous system, have forfeited their claim to the confidence of all Nonconformists who believe that the only sound basis of a national system of education is the separation of the secular from the religious element in public elementary schools."

"V.—That this committee would therefore impress upon their friends in Parliament the necessity of offering a decided opposition to the bill at every stage, and upon Nonconformists in the constituencies that they should without delay put themselves in communication with their representatives, urging them to take the same uncompromising action."

JOSEPH SHAW, Secretary.

Committee Room, 13, Fleet-street, E.C.

The National Education League have issued a circular to their friends, in which they express great regret that the hope of something being done to remove the evils of the Act of 1870, to extend its national element, to lessen its sectarian influence, and to heal the religious and political dissensions to which it has given rise, has not been realised. The faults of the old Act, so far from being amended, will, if the bill is passed, be increased and exaggerated :—

One of the main objections to the Act is its limited and partial application. By its adoption the State recognised as a national duty the task of insisting upon the education of the whole people, but it left the performance of that duty to the option of localities. There was a general feeling in the country that any measure for amending the Act must of necessity extend its operation even if it did not provide for its universal application. The Government proposal does nothing of the kind. The funds of the State are still to be administered by irresponsible managers, and the national work is still to be entrusted to private associations, over whom the taxpayers and their representatives have no direct influence. What the country wants is education irrespective of sectarian teaching. What the new bill perpetuates and sanctions is the management of men who are, in a majority of cases, the nominees of theological parties, selected for the purpose of ecclesiastical proselytism. The public declaration of Ministers, that the denominational system is not to be interfered with, will be a serious blow to national education.

Another evil, closely connected, and indeed resulting from the first, is the absence of any extension of the principle of compulsory attendance. Compulsion, indeed, can only keep pace with representative Government. Even the Ministry, which continues to hand over to sectarian managers the spending of national money, hesitates to place in the same irresponsible hands the power of enforcing compulsory attendance. So the class of children who are most neglected, and for whose sake our Education Act was most required, will, over a great part of the country, be left under the influences which have hitherto retained them in ignorance and degradation.

The proposed method of dealing with the religious difficulty, as affected by the unfortunate 25th Clause of the Act, is most mischievous. The constant dissensions arising from this objectionable clause had caused such hindrances to the practical work of education, that an alteration was felt to be imperative. That the change would be in favour of national, as opposed to denominational principles, was naturally expected. Not even the strongest advocates of sectarianism asked, or even expected, that further concessions would be made to them. The new bill, however, does take that extraordinary course. By transferring from school boards to guardians of the poor the task of paying fees to denominational schools, it increases an evil which before was partial, and it makes the duty imperative on the more numerous bodies which was left optional with the school boards. The pauperising influence which will be thrown over the whole working of this clause will be a national disaster which cannot be alleviated by mere words inserted in an Act of Parliament. If parents who require aid in paying for the education of their children are made to attend upon the guardians of the poor, and are assisted from the poor rate, a mere declaration that they are not technically to be considered paupers is childish and absurd. The practical inconvenience of giving to one authority the right of compelling attendance, and to another the duty of paying the fees, is a proof that the measure is as bad in construction as it is false in principle.

The League request the co-operation of their friends in opposition to the bill, and state that there will be a meeting of the Executive Committee on Monday next, to consider further proceedings against "a measure which will retard education, perpetuate theological difficulties, and waste in party struggles the energy which ought to be devoted to national work."

A severe collision happened at Halifax on Saturday night. A Great Northern train ran into a Lancashire and Yorkshire train which was standing at a crossing, and a number of passengers were severely injured.

HOSPITAL SUNDAY.

The first simultaneous collection in the London churches and chapels of all denominations in aid of hospitals and dispensaries took place on Sunday. The affirmative answers to the appeal of the "Hospital Sunday" Committee exceeded 800, as nearly as possible one-half of the total (832) being churches and chapels of the Church of England. The others are composed as follows :—

Congregationalists, 81 ; Wesleyans, 71 ; Roman Catholics, 66 ; Baptists, 46 ; United Methodist Free Church, 36 ; Primitive Methodists, 35 ; Jews, 15 ; English Presbyterians, 12 ; other denominations, 10 ; Countess of Huntingdon, 1 ; Unitarians, 8 ; United Presbyterians, 5 ; Society of Friends, 5 ; Swedenborgians, 5 ; General Lutherans, 4 ; Unsectarian, 3 ; Catholic Apostolic, 2 ; Free Christians, 2 ; Methodist New Connexion, 2 ; Church of Scotland, 1 ; Greek Church, 1 ; Latter Day Saints, 1 ; Moravians, 1 ; Plymouth Brethren, 1 ; Swedish Protestants, 1 ; Welsh Calvinistic Methodists, 1.

The weather was happily very fine, and apparently places of worship were more than usually well attended on Sunday.

The announcement that the Prince and Princess of Wales would attend St. Paul's Cathedral in the morning drew an overwhelming congregation under the great dome, and large crowds of people along the route. As a service it was greatly marred by the arrival of the royal party after the Litany, consequently the devotions of the congregation had to be stopped while the clergy, together with the Lord Mayor and the corporation, went in state down the nave to meet the two princes and their attendants. When the royal party had taken their seats, the Communion Service was proceeded with, and was followed by the sermon preached by the Bishop of London, who selected as his text the 35th verse of the 13th chapter of the Gospel of St. John, "By this shall all men know that ye are my disciples, if ye have love one to another." After dwelling on the Gospel as a dispensation of love, and on the manifestation of charity as the evidence of Christianity, the bishop remarked that one of the many ways by which brotherly love could be shown was by the relief of the sick and disabled poor. The bishop concluded with a fervent appeal to professing Christians to manifest the truth of the Gospel by their self-sacrificing liberality. At the afternoon service in the Cathedral, Bishop Claughton was the preacher, before a large congregation assembled in the dome area.

At Westminster Abbey there were three services during the day, the sermon in aid of the hospital fund being preachod by the Rev. Canon Prothero in the morning ; in the afternoon by the Rev. Robinson Duckworth, M.A., Chaplain in Ordinary to the Queen ; and in the evening by the Archbishop of York. The attendance at the morning service at ten o'clock, though numerous, was in no sense a crowded one, and the congregations were considerably larger at the subsequent services.

In the Chapel Royal, St. James's (a very small place), the sermon was preached by the Rev. Henry Mildred Birch, B.D., Canon of Ripon and Chaplain to the Prince of Wales, from Luke xvi. 25—"But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things : but now he is comforted, and thou art tormented." Among the congregation were Mr. and Mrs. Gladstone, the Duke of Richmond, the Duchess of Cambridge, the Bishop of Gloucester and Bristol, Viscount Sydney (the Lord Chamberlain), the Earl of Carnarvon, the Earl of Powis, &c.

At the Chapel Royal, Savoy (also a small place), there was an overflowing congregation and a choral service. The Rev. Henry White, chaplain to the House of Commons, preached from Eph. v. 23, "Christ is the saviour of the body." The Rev. Daniel Moore, the Golden Lecturer, preached in the Chapel Royal, Whitehall, from Matt. xxv. 40, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

As is usually the case during the summer months, there was an overflowing congregation at the Temple Church, a large proportion of whom were ladies. Dr. Vaughan being unfortunately absent through illness, the whole of the service was conducted by the Rev. A. Ainger, M.A., the reader. His text was, "God is love." The preacher in the afternoon was the Rev. A. T. Davidson.

Several members of the Episcopal Bench conducted services during the day. As already stated, the Archbishop of York preached in Westminster Abbey. The Archbishop of Canterbury pleaded the cause of the London hospitals in his own parish church, Lambeth, taking for his text the words "Jesus wept ;" the Archbishop of Armagh preached in one of the Kensington churches ; the Bishop of Durham at St. Michael's, Chester-square, in the morning, and at Stoke Newington Church in the evening ; and the Bishop of Hereford at St. Bartholomew's, Islington.

In the Nonconformist places of worship the services for the most part had special reference to Hospital Sunday, There were two services in St. James's Hall, with a full attendance. In the morning the Rev. Capel Molyneux conducted the service, and afterwards preached from the 5th chapter of St. John, 9th verse. In the afternoon there was a second service, commencing with the Litany, after which the Rev. Newman Hall preached from Matthew xxv., v. 26. In the morning the Rev. Newman Hall also preached to his his own congregation in Surrey Chapel. At Harecourt Chapel, Canonbury, in the evening ; the Rev. Dr. Raleigh preached from the 25th and following verses of the 2nd chapter of St. Paul to the Philippians. The Rev. Dr. Allon preached at Union Chapel, Islington, morning and evening, on the former occasion taking for his text the words, "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."

At the Metropolitan Tabernacle, in the absence of Mr. Spurgeon, the sermon was preached by Mr. Lockhart, of Liverpool. There was a large but not a crowded attendance. At the usual afternoon service in the concert-room of the Agricultural Hall, the Rev. J. Thain Davidson preached before a large congregation. The three services at Bloomsbury Chapel had a special bearing on the object of the day. The Rev. T. W. Handford, the minister, preached in the morning on the miraculous cure effected by Christ at the pool of Bethsada.

There were services also in the Wesleyan, Unitarian, and other places of worship, the Jews' synagogues (Saturday), and the Roman Catholic churches—Archbishop Manning pleading the cause of the hospitals in the Pro-Cathedral, Kensington, and Monsignor Capel at Hammersmith.

The total of the collections received by the committee up to four o'clock yesterday, at the Mansion House, was a little over 12,000*l.*, which represented collections from 407 places of worship. We subjoin a few of the principal :—St. Paul's (morning), 480*l.* ; afternoon, 26*l.* ; Westminster Abbey, 292*l.* ; the Chapel Royal, St. James's, 97*l.* ; the Chapel Royal, Savoy, nearly 70*l.* ; the Temple Church, 344*l.* ; Lincoln's-inn Chapel, 25*l.* ; St. Andrew's, Wells-street, about 200*l.* ; St. Michael, Cornhill, 42*l.* ; St. Mary, Islington, 54*l.* ; St. Mary Abbot, Kensington, 110*l.* ; St. Mary Magdalene, Paddington, 113*l.* ; Paddington parish church, 351*l.* ; St. James', Marylebone, 137*l.* ; St. Peter, Eaton-square, 372*l.* ; St. Margaret's Lothbury, 107*l.* ; National Scotch Church, Crown-court, 58*l.* ; St. Mary, Moorfields, 22*l.* ; the Oratory, Bromptom, 47*l.* ; Pro-Cathedral, Kensington, 41*l.* ; Union Chapel, Islington, 187*l.* ; Surrey Chapel, 50*l.* ; Metropolitan Tabernacle, 157*l.* ; the City Temple, 69*l.* ; Bloomsbury Chapel, 80*l.* ; St. James's Hall (at the Rev. Capel Molyneux's and the Rev. Newman Hall's services), 100*l.* ; at Portland-street Chapel, 67*l.* ; Greek Church, London-wall, 150*l.* ; the Great Synagogue, 200*l.* ; Spanish and Portuguese Synagogue, 180*l.*

Epitome of News.

The Rev. Dr. Taylor, parish minister of Crathie, preached before the Queen on Sunday.

Yesterday, Her Majesty and Court left Balmoral for Windsor.

The Right Hon. John Bright was last week on a visit to Barnstaple and Ilfracombe, and is now enjoying the bracing air of Westward Ho.

It is stated that Mr. Gladstone has declined a requisition asking him to stand for Westminster.

The Bank of England reduced its rate of discount on Thursday from 7 to 6 per cent. The Bank is in a much stronger position, but fears are expressed that the drain of gold is only temporarily suspended.

A county meeting in support of Mr. Henry Richard's motion in favour of International Arbitration was held on Friday, at York, when addresses were delivered by Mr. George Leeman, M.P., Mr. Henry Richard, M.P., and other gentlemen. A resolution in favour of the motion was carried, and a petition to the House of Commons adopted.

Mrs. Thompson, daughter of the poet Burns, died on Friday morning, at Crossmyloof, near Glasgow, in her eighty-fourth year.

The death is announced of the widow of the Rev. Legh Richmond. Mrs. Richmond died at Clifton in her ninety-sixth year.

The secretary of Mr. Odger's election committee writes to say that the fact of Mr. Odger being made bankrupt at the instance of the *Figaro* newspaper, will not affect, either legally or otherwise, his candidature for one of the seats for Southwark at the next election.

A fire broke out on Saturday night on board the steamship La Plata, belonging to Mr. Henley, which was lying off the owner's factory, at North Woolwich, with about 300 miles of submarine cable for connecting France and Denmark on board. The loss of the ship at first seemed inevitable, but in about two hours from the commencement of the fire was completely put out. The cable in the tanks was found on examination to be hardly injured.

UNIVERSITY OF LONDON.—The following is a list of candidates who have passed the recent examinations for women for special certificates of higher proficiency :—English : Mary Amelia Bennett, North London Collegiate School for Ladies ; Elizabeth Ewart, private study ; Henrietta Frances Lord, private study. Mathematics and Mechanical Philosophy : Helen Susan Black, private tuition ; Eliza Orme, University College. Natural Philosophy and Chemistry : Laura Gertrude Eaton, Ladies' College, Cheltenham ; Susannah Wood, Ladies' College, Cheltenham. Human Physiology : Mary Stuart Kilgour, Ladies' College, Cheltenham. Political Economy : Henrietta Frances Lord, University College ; Eliza Orme, University College.

MR. MIALL'S DISESTABLISHMENT SPEECH.

The Supplement of the NONCONFORMIST, containing a full and corrected report of Mr. MIALL'S Speech in the House of Commons in moving his Disestablishment resolution, and of the debate which followed, may now be had separately.

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TO CORRESPONDENTS.

*** We have received a number of letters this week which we find it quite impossible to find space for.

The Nonconformist.

WEDNESDAY, JUNE 18, 1873.

SUMMARY.

TO-DAY the Shah of Persia is expected to arrive at Dover. Somehow the public seems to have been worked up to a high state of excitement on the subject, which though explicable, is quite unreasonable. His Majesty, who seems to be already wearied of continuous festivities and pageantries, which have hardly ceased since he reached Moscow, is sure of a hospitable and enthusiastic reception in England, and if our fickle climate allows, will see some interesting sights. If the Shah takes part in all that is set down on the programme, he must have great physical endurance. Continental reports describe him as quite Oriental in his reserve, as fonder of practical improvements than military displays, and as exhibiting signs of much resolution of character.

A few words will here suffice for the Parliamentary proceedings of the week. The Commons have been busy with the Judicature Bill and the Rating Bill—both apparently destined to pass without substantial alteration, though the squires seem disposed to talk the latter out. Their heads are so filled with fears of what a readjustment of local taxation may bring, that they have on that ground alone stopped the Juries Bill, and tried hard to arrest a measure relative to Scotch bridges and roads. A serious crisis relative to the Zanzibar contract appeared imminent on Monday, the Opposition being prepared for an onslaught on the Government and on Mr. Lowe in particular. But Mr. Bouverie had discovered that the contract was never laid on the table of the House, which the Speaker decided was fatal to its acceptance. Ministers are thus provided with a *locus penitentiæ*, and the storm has blown over.

Mr. Forster's bill for amending the Education Act of 1870, which was introduced after one a.m. on Friday morning, too late for discussion, will no doubt be fully debated on the second reading. In the Lords, Lord Halifax has supplemented the Vice-President's speech by explaining that as the Government expect a continuance of voluntary efforts to establish elementary schools in all parts of the country, they do not think the establishment of school boards should be made compulsory, where they were not necessary—the so-called "voluntaryism" in the case being very small additions to the school fees and to the moiety of the cost of denominational schools paid out of the Parliamentary grants. With regard to Mr. Forster's bill, he reckons that it will bring 200,000 additional children into the schools. These are, first, the children of out-door paupers *throughout the country*, whose school fees must be paid by Boards of Guardians, and second the indigent *in school board districts alone*, the payment of whose school fees is, as we read the bill, optional on the part of the guardians. It does not seem to us that the bill is very creditably drawn up, for its provisions seem to need much study to be clearly understood.

The *Economist* of Saturday has a disagreeable article which we would fain disbelieve. Its substance is that the apparent increase in our exports, according to the last Board of Trade returns, is almost exclusively due to the increased value, notwithstanding a diminution of quantities, of the coal, and iron and steel, exported; and the increase of the imports is either an increase of food imports—a sign, therefore, of our diminished production at home—or an increase of the articles of general consumption, which imply that the wages-receiving classes enjoying high wages are spending them in a certain way. The conclusion is that our foreign trade is declining, and that we must prepare "for difficult times," though much will depend on the next harvest; for anything like a high price of food would greatly aggravate the causes of depression now at work.

The French Government, or rather the National Assembly, have decided on the prosecution of M. Ranc, formerly a member of the Commune, but who withdrew from it before the greatest outrages were perpetrated. It was thought that lapse of time had condoned the offence, especially as for two years M. Ranc has been a member of the municipality of Paris. For some unexplained reasons M. Thiers let him alone. But M. Ranc has now been guilty of being elected to the National Assembly by an overwhelming majority for Lyons, and so he is to be prosecuted! This is a paltry vindictiveness, which cannot serve the Conservative majority—not even by securing them another vote. For though M. Ranc may fly, and his seat be declared vacant, Lyons will not certainly return a reactionist.

SPAIN.

IT is impossible to shut one's eyes entirely to the too-abundant evidence that the Government of Spain is rapidly degenerating into something very much resembling anarchy. For our own part, we are much disposed to regard this fact as a part of that necessary process through which Spain is destined to pass before it can organise itself upon a basis of liberty combined with public order. Too much importance has been usually attached to the position assumed by professional politicians, and too little to the instincts and sentiments of the great mass of the people. We are not at all convinced that the condition of the Spanish nation has reached that extent of disorganisation which is usually inferred from the information which reaches us in respect to its public affairs. After all, Spain is not likely to crumble to powder merely because its political parties have reduced each other to utter helplessness. Governments do not make peoples—but, in the long run, peoples make governments.

It is hardly to be reckoned as a misfortune to Spain that events have rendered her incapable of further monarchical rule. We are not at all sure that the non-success of a Unitarian Republic should be taken by her friends as matter for regret. It may seem just now that the dissolution of those bonds of allegiance and fidelity, which once placed at her disposal a powerful army, is a disaster over which she may well mourn. But we must question whether the semblance will be verified by facts. One would also have naturally desired on her behalf that the Constituent Cortes just returned by the electors to frame the constitution of a new Federal Republic, should have been composed, for the most part, of men of some mark, capable of exercising self-restraint, and willing to accept the guidance of a patriotic Government. Yet, even in this respect, it is possible for us to be misled in regard to the ultimate tendencies and results of what at present we can only deplore. The more thorough the political disintegration, the more natural, unconventional, and permanent may be the system which arises out of it. Hitherto the revolution has caused but little bloodshed. The population has watched it without much fanatical excitement. Nobody has appeared to reduce the exciting chaos to order. No master mind has yet proved itself competent to seize upon the opportunity for moulding Spanish government into a shape fairly adapted to the genius of the people. Everything just now is in a state of nebulosity. Public affairs appear to be weltering in inextricable confusion. But it is not at all impossible—shall we say that it is not improbable?—that the existing state of things, greatly as it is to be deprecated on its own account, may facilitate, rather than hinder, the slow but sure evolution of a system of political rule especially suited to the wants of the Spanish people.

We are all of us apt to be misled by preconceived ideas. We have accustomed ourselves to measure the greatness of a State by those criteria which are furnished to us by the conventional usages of European nations. We know, indeed, that those usages and forms serve to cover an immense mass of evil and misery, and to give to them an appearance of respectability which is not sustained by actual facts. We do not sufficiently discriminate between nation and nation. It does not follow of necessity, that because unity of constitutional form was required by Italy, or because it has been for half a century past the aspiration of Germany, that it would equally suit the circumstances of Spain. Federalism has succeeded in

Switzerland, and has preserved national vitality in the United States of America. It is clearly enough desired by no small portion of the Spanish people. We see no obvious reason why, if wisely administered, it should not largely contribute to their future happiness, and even progress. No doubt, it has disadvantages of its own, but it has also advantages of no slight value peculiar to itself. It is certainly in harmony with the traditional ideas, customs, and sentiments of the people of Spain. It will render the country less compact and powerful in its foreign relations, but if it favours internal peace and development, there would seem to be no sufficient reason for deprecating a resort to it.

Waiving, however, this question of the constitutional form which the Government of Spain seems likely to assume, we cannot but note two or three features of the present state of things which prevent our despairing of the future of that country. It is quite clear that militarism is not in the ascendant. The army is not, in Spain as in France, the recognised arbiter of the destinies of the nation. The Government does not rest upon the will of generals who may have made a successful *pronunciamiento*. The political entanglement is not likely to be cut asunder by the sword. On the whole, moreover, there seems to be a general disposition amongst the people to wait with patience the issue of present contingencies. The population is not inflammatory. Here and there, it is true, there are some classes who exhibit an exceptional turbulence, but outbreaks of insurrectionary violence are remarkably rare, and steady application to business appears to be the general rule. These are characteristics which greatly abate our apprehension as to the course which may be pursued by the newly elected Cortes and Government. Happily, Spain is without ambition—at least for the present—to mix itself up with the affairs of its neighbours. It threatens no danger to neighbouring States. It is content to mind its own affairs. It may, of course, come to inexpressible grief. It certainly does not occupy an enviable position. But in the break-up of all those elements and forms of rule which have directed and shaped the national destiny for the last fifty years, we confess we discern no augury of ultimate declension, but rather of a renovation of political life, and a beneficial reorganisation of political forces.

THE NEW EDUCATION BILL.

IT is a melancholy conclusion to come to, but it is an indisputable fact over which Tories may well rejoice, that the new Education Bill looks very like the expiring effort of an effete and palsied administration. Senile weakness, which must be busy, is always afraid of too positive action, and satisfies both its self-importance and its fears by undoing with one hand what it does with the other. And such is the impression made by the feeble effort at legislation, which is likely to become law amidst the indignant protests of consistent Liberals and the contemptuous acquiescence of Tories. The degradation of party Government was thought to have been complete when a Tory administration passed a more radical measure of reform than had been possible to Liberals. It was not so, however; for it was yet necessary to show that a Liberal Government is better able to do the work of an intolerant faction than the Tories themselves. And the ecclesiastical policy of the present Government, especially as developed and expounded by the Elementary Education Act Amendment Bill, has gone far to accomplish this object. Genuine Liberals have felt that our primary schools are the gateways of future national progress, and while acknowledging the difficulty of dealing with an already established system, they have insisted that every change should be in the direction of a distinctly national and unsectarian instruction. The present Government has answered such demands by offering every facility not only for the continuance, but for the enlargement, of a system which makes every parson a little pope, with power to pervert or hinder every educational movement tending in the slightest degree to threaten ecclesiastical interests. The working classes, who know well how entirely their future interests are dependent upon the possession of knowledge, have been almost clamorous for an impartial and strenuous application of compulsion to all parents who neglect the education of their children; and the Government has met the cry by conceding universal compulsion in Scotland, where it was least needed, and by pointedly refusing it in England, where it is really wanted. Scientific educationists tell us that the results of elementary education in England are miserable, and when compared with those in other countries disgraceful; but the Government goes on complacently multiplying and strengthening the influences of parochialism and vestrydom, to which the failure is in a great measure due. Nonconformists have contended that the wrongs inflicted upon them in times past furnished no reason whatever why new measures should be founded upon similar principles of injustice; and all sects, however differing in their several religious views, have unanimously protested against being forced to pay for the propagation of doctrines which are generally the subjects of distrust, and are occasionally regarded with abhorrence. Mr. Forster answers them with the contempt which a skilled angler shows for the intelligence of a fish, when, finding his hook too much exposed, he more carefully conceals it in a new variety of bait.

We are aware of all that may be said about the practical difficulties in the way of any satisfactory reform in our national system of primary instruction. But it is the duty of an administration to overcome difficulties, and not to shirk them. It is likewise undoubtedly true that any movement which in the slightest degree extends real knowledge, even under the most adverse auspices, tends inevitably to the ultimate overthrow of the dominant ecclesiasticism. But it is provoking almost beyond endurance to find a Liberal Government obstinately bent upon prolonging the reign of that ecclesiasticism by every expedient in its power. The former Education Act was, if not avowedly, at least obviously, an incomplete measure; and if in this Amendment Bill any serious attempt had been made to repair its shortcomings, we might have been compelled to acknowledge that many of its critics, ourselves included, had been misled as to its ultimate policy by impatience for immediate results. But as if bent upon justifying the glee of Conservatives and the dismay of advanced Liberals, the present bill is carefully devised so as to confirm and even to amplify the worst imperfections of the former measure. Mr. Forster, it seems, is not on some points personally responsible for this, and we gladly note the fact. But in regard to his ignominious scheme for hoodwinking Nonconformists, and delivering up to the British vestryman the great question of free instruction for the people, he has once more borrowed a weapon from the Tories for the infliction of humiliation on the political supporters of the Government.

The peddling alterations proposed in the existing Act, which promise any real improvement, are of too trifling a character to call for much remark. The extension of the ballot to the election of all school boards was of course inevitable. The alteration in the form of legal proceedings may enable school boards to make compulsion much more stringent if they choose. And other subsidiary amendments would have been gratefully received, if they had not been altogether overshadowed by the disappointing character of the main provisions. Those provisions, as our readers know, affect the questions of compulsion, and of free instruction in cases of extreme poverty. With regard to the first point, Mr. Forster had already announced last year that in his opinion there was no reason why compulsion should not be made universal in England and Wales, as well as in Scotland. And he has naturally felt it due to himself to explain that his own opinion on this point is unchanged. He has, however, been overruled by his colleagues, who have manifestly taken alarm at the questions which such a proposal would inevitably raise. Nonconformists have been tolerably patient, and indeed have displayed as much of the meekness of the Gospel as is ordinarily possible to human nature. But if, after being forced to pay for the teaching of Ritualism and Romanism, on the ground that the poor Ritualist or Romanist had a conscience, the poor Dissenter is to be compelled to send his child, conscience or no conscience, to the parson's school, he might furnish a new illustration of the proverb that even a worm will turn when trodden on. As to the conscience clause, experience has shown him how much, or rather how little, that is worth. It cannot possibly prevent the manifestation of an ecclesiastical bias in the tone of every lesson, and still more in the occasional exhortations of clerical visitors. And if a man, in addition to being compelled as a taxpayer to pay for instructing the children of other people in doctrines which they love but which he hates, is also to be forced to expose his children to school influences directly opposed to those of their home life, we think not even Mr. Gladstone's casuistry could distinguish this from persecution. It is clear then that the announcement of a measure of universal compulsion would involve a determination on some bold and broad policy on the question of ecclesiastical influence in schools. And for this the present Government does not seem to possess sufficient spirit of enterprise, or even, perhaps, sufficient moral force. That, in the present position of parties, any such bold and broad policy might have exposed them to temporary defeat, is not unlikely. But there is, probably, just now no question on which they might go to the country with greater confidence than that of universal compulsion and true religious equality in national education. The enforcement of school-training upon all children whose parents are in the receipt of parochial relief, is, undoubtedly, good, so far as it goes. But even this will, not improbably, raise some of the serious questions to which we have referred. And, whatever contempt may be associated with the name of a pauper, no one would desire to subject him to religious persecution. Is it possible that on the principle *experimentum fiat in corpore vili*, Mr. Forster is selecting the pauper class in order to try how far he can carry compulsion regardless of religious scruples?

The Vice-President of the Council ought to know something about Dissenters; but he has used his opportunities of information to little purpose if he thinks they can be put off with such a juggle as the exchange of the school-board rate for the poor-rate in the payment of fees to denominational schools. It is all very well to talk of fantastic scruples, and to trot out the venerable Quaker with his objection to taxes for military armaments; but there is more than mere scrupulosity concerned here. Nonconformists, equally with all genuine Liberals, want a really national system of instruction. They are quite sufficiently English to acquiesce in a bit-by-bit reform, so long as they see any movement in the right direction. But this new bill is evidently intended to fasten permanently upon their necks the present make-shift system, which is defended mainly in the interest of the dominant sect. Besides, the proposal to make the Guardians pay fees for the poor endangers the possibility of any efficient compulsion. For it is undeniable that there is a very considerable class just outside pauperism to whom the payment of school fees for three or four children is often a serious difficulty. Now, owing to prevalent habits of improvidence, the most skilful and high-spirited workmen are liable to fall into this class through occasional failure of employment. Are such men to be allowed to keep their children away from school at such times? If not, they must appear before the Guardians, and jostle with a crowd of broken-down mendicants. They must have a very different temper from that which is generally attributed to them if they readily submit to this. There is also a lower and a much larger class, whose work is always irregular, and who are every now and then absolutely penniless, but who, by a system of credit impossible to school managers, do somehow keep off the rates. Are they at all such times to be driven to the alternative of the guardians or the jail? If so, compulsion will become too odious to be enforced, and that with the very class on whose social opinion the law most depends for its success.

SIR BARTLE FRERE'S SUCCESS.

THE patience of our diplomatic envoy to Eastern Africa has been amply rewarded. Sir Bartle Frere has been for some time in England, after his apparently unsuccessful mission to Zanzibar, his subsequent interviews with lesser chiefs along the coast, and his trip to India. We have now the welcome announcement that the new treaty with the Sultan, Syed Burgash, was signed as far back as the 5th instant, and the slave-market in Zanzibar closed on the same day.

The actual conditions of the new convention have not yet been made public. The treaty of 1845 unfortunately recognised the right of the Sultan and his subjects to import human beings from the mainland for domestic service. Under cover of this elastic treaty grew up a frightful traffic in slaves to all the regions around as far as the Persian Gulf, Zanzibar being the great depot. How this trade in flesh and blood extended further and further into the interior; how the Arabs put an end to quiet industry, set tribe upon tribe in order to purchase the war captives; how whole villages were desolated to further the vile objects of these marauders, and what frightful sufferings and mortality were endured by thousands of men, women, and children, in the journey to the coast, and the subsequent voyages in the slave dhows—all this is, alas! too familiar a story. There is reason to hope that it has now become only a matter of history.

The precise circumstances which induced the Sultan of Zanzibar to change his mind are not yet fully explained. Much is unquestionably owing to the loyal co-operation of France. The Sultan was at first encouraged in resistance by the sinister advice of the French representative at Zanzibar, but M. Thiers, on hearing of this

fact, promptly sent out stringent instructions to French officials in those seas zealously to co-operate with Sir Bartle Frere. Then the Imaun of Muscat, and other chiefs along the coast, were induced to sign new treaties, and Sir Bartle had sufficient influence over the Bombay capitalists to induce them to withdraw their money from the traffic. Not only were the Sultan and his Arab chiefs, who grew rich upon the sale of flesh and blood, thus isolated, but the slave-trade sustained a sudden and complete paralysis. For some months past those engaged in it have found it too hazardous. The fear of our cruisers, the terror of British power, and the expected arrival of our blockading squadron, combined with the other reasons referred to, have arrested the expeditions of the kidnappers on the main land, and have driven the slave dhows away from the intervening channel. Long before the submission of the Sultan and the arrival of Admiral Cummings at Zanzibar, the traffic had ceased, so that the authorities of the island found further resistance to Sir Bartle's demands of no avail or advantage. Not a blow has been struck; not a shot fired. The East African slave-trade has been extinguished by moral influence alone.

No doubt a slave-trade so extended and so profitable to those engaged in it might be resuscitated. But there is reason to believe that it has received a mortal blow, and that the efforts of our cruisers will easily prevent its revival. Under the old treaty the traffic could be prosecuted between the mainland and Zanzibar with impunity. That much-abused permission is now legally cancelled, and it will be in the power of our ships to seize all the slave dhows that attempt to cross over to the dominions of the Sultan. Very few ships will now be needed to cut off the slave-trade at its source. What has happened on the West Coast of Africa will, no doubt, take place on the East Coast. The chiefs and planters will soon find domestic slavery unprofitable without fresh supplies of human muscle, and will be driven to have recourse to free labour, which, as we know, can be made by judicious management more economical and productive. There is no reason why the east as well as the west of Africa cannot organise profitable plantations, and set on foot an extended commerce with foreign countries. These fertile tropical countries contain all the elements of prosperity, which nothing but the blight of a demoralising slave traffic has neglected or wasted. A new era has at length opened upon Zanzibar and the neighbouring regions, and above all the fine native races of the interior will have rest and peace. How will the noble heart of Livingstone thrill with the news of the bloodless victory which has crowned his life-long labours for the regeneration of Africa; with the glad tidings of the extinction of this accursed traffic—an event, as he has said, of infinitely more importance than the discovery of the sources of the Nile! We devoutly trust that the veteran explorer may ere long make his appearance in renewed health on the coast to witness the consummation of his glorious enterprise.

THE PLIMSOLL JUDGMENT.

MR. PLIMSOLL has been released from the burden of a criminal rule in his first prosecution; but Mr. Norwood will doubtless follow with a civil suit against him, and probably get modified damages. It is the rule that a criminal information is not granted unless the party complaining comes into court with clean hands—a point on which the judges were very explicit. This Mr. Norwood, even on the best construction of evidence, has not done. His own counsel had to admit that the Livonia, which should have drawn only twenty feet of water, drew twenty-one when she went out of Sunderland Dock; and, though there was some conflict of evidence as to the loading, the stevedores swore that she was loaded solid for some space at the last—and every practical man knows what that means. There was much conflict of evidence, too, about the state of the weather, which we may conclude was not so severe as was represented by the captain and the engineer; and the judges agreed that when so much was saved out of the ship, hardly sufficient reason had been given why the "log" was left to go down in her. Both these men declared that they would not have gone in the ship for three miles, if at the end they should have got a present of her and all that was in her. On the question of insurance, the court held Mr. Plimsoll was wrong, and also that he had been too unguarded in several of his statements; but, if Mr. Norwood is one of the most conscientious and careful of our shipowners, as we believe he is, his case, as proved in court, says more for Mr. Plimsoll's agitation than anything that has yet transpired. If he—an honourable man, a member of Parliament, and of sufficient realised means to risk sending ships to sea with his interest uninsured—has share in sending a ship to sea so overloaded that a court of justice declares that she was lost in consequence, what is to be hoped from the crowd of poorer and meaner men, who must scrape and try and resort to all possible means to make ends meet? We know but one answer to the question—immediate legislation to prevent it.

But this case shows, too, how easy it is to over-estimate the virtue of inspection; for official inspection is not likely to be any more efficient than private inspection. The Livonia was inspected—her engines especially were inspected—and yet they break down, seriously, completely break down, before she has been more than a few hours at sea. She is so heavy that she has no power of sail, drifts into the trough of the sea, and succumbs. Nothing will suffice but a wide-awake public opinion behind all kinds of inspection, to give it a chance of being efficient, and we hope that the Norwood case will not have the effect of dulling the edge of public interest because the judges saw it right to reprove Mr. Plimsoll for some indiscretions. In most great agitations of this kind, some such mistakes have been made; though that cannot completely excuse the directly personal element Mr. Plimsoll imported over the back of unverified gossip in dealing with Mr. Norwood. The moral of the whole is, let no public man trust to unverified reports in dealing with public scandals, even with the very best intention of making an end of great evils.

HOW IT STRIKES A STRANGER.

House of Commons, Tuesday.

Lord Enfield is the very model of an official. Nobody in my time has ever occupied the Treasury bench who keeps the Downing-street mask so persistently before his face as his lordship. Of all the other present Ministers we have learned something. Mr. Gladstone's personality is clear and distinct to us, and we almost know his pettiest prepossessions and peculiarities. Mr. Forster's character is written large before us, and so is that of Mr. Stansfeld, Mr. Cardwell, and Mr. Bruce. Of Mr. Lowe we comprehend the minutest failings, his little piques, jealousies, and weaknesses, just as distinctly as if we had open before us all his private correspondence. But Lord Enfield is a sphinx. What is in his heart, or whether he has a heart and the propelling organ is not a bundle of red tape, nobody can tell. He has never once uttered a single sentiment which could give the most patient inquirer the least clue to him. He has invariably spoken in the House just as the *genius loci* of the Foreign Office might be expected to speak, uncontaminated by any care for anything outside it. What his opinions are on any political subject has never been revealed. He has communicated the dicta of the department with no admixture of himself, and beyond what has been supplied to him he never ventures to travel. It would be worth something psychologically if we could find out what his tastes are; whether he is fond of horses, dogs, pictures, books, or of collecting beetles; and what possible passion, liking or disliking, for anything can co-exist with such perfect self-repression—or more correctly, such perfect self-annihilation. The other evening somebody asked him, by way of a joke, whether Mr. Eastwick, considering his acquaintance with the Persian language, would be appointed to wait upon the Shah. He treated the question with great gravity, and said that no answer could be given, as he had not received the necessary notice. My belief is, that he would not answer to his own name officially, unless he were requested to do so with proper ceremony and had time to consult his clerks. On Thursday, Mr. Peter Taylor wanted to know whether the Government is prepared to recognise the Spanish Republic, now that it has been formally ratified by the new Constituent Cortes. Lord Enfield said that no official information had been received from the Spanish Government on the subject, and that he was therefore unable to throw any light upon it. "As soon, however," his lordship added, "as official information is received, Her Majesty's Government will lose no time in taking the matter into consideration." The House laughed heartily, and Mr. Peter Taylor was puzzled for the moment, laughing also with the rest, but Lord Enfield did not laugh. He had no instructions to laugh, and how could he take the responsibility of laughter without instructions. It might be true that laughter would not commit him to any articulate expression of opinion, but it might lead to results not contemplated, and he declined even to smile. Had notice been given to him that a laughable situation was to be expected, he would have consulted Lord Granville during official hours and, to use the proper official phrase, would have governed himself accordingly.

The gentlemen who took an interest in the Education Bill were early in their places on Thursday evening; but, alas. they were cruelly disappointed. The Judicature Bill was first upon the paper, and the lawyers had the whole night almost to themselves. It was a most dreary entertainment—one which I endured as long as I could, but it was not for very long. My readers may imagine, if they can, a dozen barristers sitting in that gloomy House and debating law and equity and rules of procedure. Nobody stayed but those who intended to speak, and for some time there were not ten members present. Nevertheless, mainly by the aid of Dr. Ball, who made an enormous speech, with what object I hardly know, the debate was drawn out till past midnight, greatly to the annoyance of those who had by this time flocked in, impatient for Mr. Forster's long-promised bill, and who did not scruple to explain themselves to Dr. Ball in the usual manner. At last, after one o'clock I believe, for I did not wait, the bill was introduced; and, I am told, that Mr. Forster obtained much Conservative cheering. The question very naturally occurred to me the next morning, and I suppose to many others, why the bill should have been delayed to the middle of June, when members are beginning to tire, and when morning sittings have commenced, and when effective opposition is almost impossible?

Mr. Stansfeld has now his first experience of getting a bill through committee, and during the week he has been pretty well badgered. Nearly the whole of Friday morning was occupied in debating an amendment by Sir George Jenkinson, which was never meant to be pressed, the object of which was to ensure the assessment of personal property to local taxation, and it was evident towards the close of the sitting that a sense of wasted time preyed heavily upon the President of the Poor Law Board, and justifiably embittered his temper. It really was too bad. The Government had devoted this morning sitting specially to this bill, and not one atom of progress did they make. For power of obstruction by force of tongue Sir George Jenkinson is unmatched. He has an easy voluble flow of words, and they come from him in a kind of mechanical manner as if he all the while were perfectly passive. It is like the equable issue from the brass head of a drinking fountain, and no matter what the indignation against him may be, no matter what irritation he may excite, on he goes undisturbed till at last he becomes absolutely intolerable, and the only course for a sensitive Minister to take who does not want to betray himself, is to escape into the lobby to the refreshment bar. When Sir George Jenkinson's amendment had answered its purpose, the consumption of about three hours, he wished to withdraw it, not caring to expose his weakness on a division. But some of our friends below the gangway were disinclined to let him withdraw, and shouted "No" persistently when Mr. Bonham Carter put the question. The Government did not care to occupy another half-hour in a fruitless triumph, and Mr. Stansfeld therefore earnestly begged his friends to permit Sir George to withdraw. Still they were obstinate, although Sir George Grey intervened and counselled moderation. At last Colonel Knox rose, and with that tremulous passion, so peculiarly his own, which never fails to raise the opposite side of the House against him, declared that if permission to withdraw were not granted, he would move for leave to report progress; and in fact he did so move, and Mr. Tom Collins, the stormy petrel of the House, supported him. The chairman put the question, that he do report progress, and amidst a sort of confused hurly-burly, managed to be able to say that both motions were withdrawn, that for reporting progress and the original motion. Whereupon peace ensued, and the House fell to discussing the rating of woods and underwood for the rest of the sitting, without arriving however, at any conclusion. For all practical purposes we might just as well have kept holiday.

The majority of members were, last night, surprised at the postponement of the Zanzibar debate, although by a select few it was expected, as the omission of the Treasury minute was noticed by other persons besides Mr. Bouverie. The House was very full, and the Tory party had been whipping up their men most vigorously. The one question which seemed to puzzle everybody was, what is the meaning of Mr. Lowe's conduct? By next Thursday we shall know a little more than we do now, but my readers may take it for granted that there is no other explanation than his fatuous self-

will. There is nobody at the Treasury who knows more about mail contracts than Mr. Baxter. He, I believe, had a good deal to do with refusing the famous Churchward ratification some years ago, and he has certainly had a good deal to do with mail contract committees since then. I understand that he has been contemptuously snubbed by his chief, who seems to have a fatal proclivity to snubbing everybody whom he imagines to be his inferior—or in other words, all creation. Mr. Lowe, in fact, having discovered himself to be in the wrong, was weak enough to think that his dignity would be better served by persisting in the wrong than by repentance. It needed no eaves-dropping last night in the lobby to see that Mr. Lowe had disgusted, not merely his party, but his colleagues. Rumours were rife that he would even resign, but these I do not believe, unless indeed a more sinister rumour should turn out to be correct that a worse scandal in the shape of another contract remains to be revealed. C.

Imperial Parliament.

SCOTCH ROADS AND BRIDGES.

There was a lengthened discussion in the Commons on Wednesday on the second reading of a bill introduced by Sir R. ANSTRUTHER abolishing tolls, and substituting general rates to maintain roads and bridges in Scotland. Mr. CRAWFURD moved an amendment expressing the determination of the House not to entertain any bill until the question of the relief to be granted to local burdens from Imperial taxation shall have been definitively settled. Mr. GLADSTONE desired to say that he had made no such declaration as he understood had been attributed to him during this debate, namely, that during the pendency of the question of local taxation the Government would make no proposals to the House involving any imposition of new local burdens. It would be obvious to the House that he could not have made any such declaration, because they were engaged yesterday in prosecuting a bill which did impose new local burdens in reference to game, mines, and woods. What he did say was, that the Government would be very desirous to avoid raising unnecessarily that question.

After much discussion, the second reading of the bill was carried by 124 to 115 votes.

AMENDMENT OF THE FACTORY ACTS.

Mr. MUNDELLA then moved the second reading of his Factory Acts Amendment Bill, the object of which he stated to be the elevation of the working classes by shortening their hours of labour and humanising their toil. He said that the bill proposes to shorten the hours of labour of women, young persons, and children from sixty to fifty-four hours a week, reduces "short time" to thirty hours a week, and enacts that the hours of labour shall be within seven in the morning and six in the evening. It also raises the age of half-timers at one end from eight to ten, and at the other end from twelve to fourteen; and it abolishes the exemption enjoyed by the silk manufacturers. All these provisions, he stated, were recommended by the commissioners on Factory Labour. Mr. FAWCETT moved as an amendment a resolution declaring it to be inexpedient to discourage the employment of women by subjecting their labour to a new legislative restriction not imposed on men's labour. He was speaking against the bill when a quarter to six arrived, and the debate stood adjourned. Mr. DISRAELI suggested that it would be a gracious act, considering the large number of petitions presented and the interest taken in the subject by large classes, if the Government would fix a day for resuming the debate.

[When Mr. Mundella again mooted the subject on Thursday, Mr. GLADSTONE declined to give any assurance beyond that of "a friendly spirit" as to granting a day for the resumption of the debate.]

Mr. VERNON HARCOURT brought in a bill to amend the law of conspiracy as applied to masters and servants.

THE JUDICATURE BILL.

In the Commons on Thursday the debate on the Supreme Court of Judicature Bill was resumed on the motion for the second reading of which Mr. CHARLEY had moved as an amendment, "That it is inexpedient to abolish the jurisdiction of the House of Lords as an English Court of Appeal." In the presence of an audience which at no time exceeded forty members, and when Mr. HENLEY rose to speak had fallen as low as nine, the debate was continued by Mr. Lopes, Sir F. Goldsmid, Sir R. Baggallay, Mr. West, Mr. Amphlett, Mr. Norwood, Serjeant Simon, Mr. Hinde Palmer, Mr. Henley, Mr. W. Fowler, and Mr. Holker. Mr. WATKIN WILLIAMS, speaking after ten o'clock, was more highly favoured in this respect, and took the opportunity of delivering an able and effective argument on the side of reading the bill a second time, and dealing with it in a committee of the whole House. Dr. BALL, in a speech of portentous length, the latter portion of which was heard with manifest impatience, discussed the bill in all its aspects—including those it might possibly assume "under a Minister of Ritualistic tendencies" and under "one of Low Church principles"—and joined in the recommendation that it should be referred to a select committee. The ATTORNEY-GENERAL replied to the various criticisms with a warmth of manner unusual on his part, which added considerably to the effect of his retorts, which were specially directed against Dr. Ball and Mr. H. Matthews. With a general expression of willingness to listen to suggestions in committee, the hon. and learned gentleman stood steadfastly by the bill, except in respect of the objection urged by Mr. Osborne Morgan, that no provision had been made for the appointment to the High Court of Justice of judges practically conversant with the principles and administration of equity. This he admitted was well founded, and would be removed by clauses to be incorporated in the measure. Upon the question being put from the chair, Mr. CHARLEY anxiously begged permission to withdraw his amendment, which he said he had never any intention of pressing to a division. At first there was a disposition to insist upon a division, but eventually the required permission was given, the amendment was withdrawn, and as Mr. GREGORY declined to move his amendment for referring the bill to a select committee, it was read a second time.

AMENDMENT OF THE EDUCATION ACT OF 1870.

It was past one o'clock when Mr. FORSTER rose to bring in his bill for the amendment of the Education Act. He gave two reasons for seeking to legislate again so soon after the passing of the original Act—the necessity of finally settling the mode of electing school boards, and the proved expediency of making certain administrative changes. No alteration in the general principles of the original Act was contemplated, and in proof that it had so far worked successfully he asserted that within a short time there would be a school within the reach of every child in the country, and that by August next a million and a half of children would be at school. He proceeded to explain the main provisions of his new bill:—

I may at once state that we do not contemplate any change in the main principle of the Act. Its chief objects, the House may recollect, I ventured to define in bringing it forward as "legal enactment that there shall be efficient schools everywhere throughout the kingdom. Compulsory provision of such schools if and where needed, but not unless proved to be needed." Had time permitted, I would have endeavoured to show that these objects are being attained as quickly as we could reasonably have expected. Before the end of the summer we shall, I confidently expect, have sent out notices requiring the deficiency in school accommodation to be supplied in every school district in which there is such deficiency. But meantime the necessity of a compulsory provision has been largely anticipated by voluntary effort. I hope before long to have an opportunity of describing and acknowledging the extent of this effort, both in the borough and in the country parishes. I can only now say that, thanks to that educational zeal which has caused the formation of voluntary school boards in almost every important borough, and which in so many rural parishes has made a rate unnecessary by voluntary subscriptions, I could, I believe, prove to the House that there will be very soon a school within the reach of every child of school age in the kingdom. (Hear.) But it may be said, what are schools without scholars? I do not deny that non-attendance and irregularity of attendance are still our great educational difficulties. But we must not suppose that we are not making progress in this matter also. Our returns up to last year show that scholars have increased as much as schools; but since our last return I have good reason to believe that the patient, untiring efforts of the school boards, for which we cannot be sufficiently grateful, and also of many managers, have succeeded in bringing many more children to school. When I introduced the Act the last previous return showed an average attendance in Government schools of a little more than a million. I shall be much disappointed if the returns up to the end of next August do not show an average attendance of about a million and a half. I will now, as briefly as possible, explain the purport of the bill. I may as well at once state that there is no provision to make attendance compulsory throughout the kingdom. (Cheers.) The grounds upon which the Government have arrived at this conclusion I shall be glad fully to explain when time permits. But it is due to myself and to the House to say that, as regards compulsory attendance, I have personally the same opinion as that which I expressed in debate last year. I have not concealed from my colleagues my conviction that direct compulsion might be safely made the general law for England and Wales. But I do not deny, and those who agree with me will not deny, that if we are mistaken in this opinion a premature step would be fatal to our own cause. (Hear, hear.) These compulsory laws are very difficult matters. ("Hear, hear," and laughter.) It would be most dangerous to set public opinion against us by an over-hasty step, and the failure to pass a general compulsory law would greatly weaken the school boards in their efforts to put in force their bye-laws. There is one step, however, which the House will, I think, allow us to take—I hope with general approval. There are, I believe, in the kingdom at least 200,000 children of school age of outdoor paupers—I fear there are more; and from among these children come a large proportion of those whose education is neglected. At present the guardians may, if they think fit, provide for their education, but must not make that provision a condition of relief. We think the time has come when we may make this provision general, and we therefore propose to repeal the Act generally known as Denison's Act, and to replace it by words which I can most shortly explain by reading:—

Where relief out of the workhouse is given to the parent of any child between five and thirteen years of age, or to any such child, it shall be a condition of such relief, that elementary education in reading, writing, and arithmetic shall (unless there is some reasonable excuse within the meaning of Section 74 of the principal Act) be provided for such child, and the guardians shall give such further relief, if any, as may be necessary for that purpose.

But in this clause we shall also deal with Section 25 of the Education Act, which I need not remind the House enables school boards to pay the school fees of children whose parents, though paupers, are poor. I will not now repeat what I have frequently stated, that the objects of the House in passing this clause were, I fully believe, the objects of the Government in proposing it—viz., (1) to enable school boards to get children to school; (2) to take from parents, who neglect their duty, a reasonable excuse. Nevertheless many persons, whose opinions we are bound to respect, strongly object to the working of this section; and we are most anxious to meet their views so far as we possibly can. As I stated last year, we think we can best serve the cause of education, and that too without injuring the voluntary schools, by severing as much as possible all connection between these schools and school boards. I am also prepared to show why we think experience has proved that the board of guardians is the body best able to ascertain what parents ought to be assisted out of the rates, and we find that very many of those members of the school boards who have been most active and efficient in increasing the attendance are of that opinion. At the same time we cannot interfere with what we consider to be the parents' right, and, as an advocate of compulsory education, I must repeat my conviction that compulsion must fail if we try to punish a parent who is too poor to pay a school fee for not sending his child to school, without, at the same time, offering him assistance; and also, if we deprive him of his right of choosing what school he prefers, when there is more than one school which gives such secular education as is acknowledged to be efficient. (Hear.) We therefore propose to repeal Section 25, and enact in its place the following provision:—

If the parent (not being a pauper) of any child required by a bye-law under Section 74 of the principal Act to attend school, satisfies the guardians of the union in which he resides that he cannot comply with such bye-law because he is unable from poverty to pay the whole or part of the school fees charged for the elementary education of such child, it shall be the duty of the guardians to make him such allowance as will enable him to pay the school fees, or such part thereof as he is in their opinion unable to pay. Any such relief or allowance to a parent as above mentioned shall not be granted or refused on condition of the child attending any public elementary school other than such as may be selected by the parent.

The House will observe that these words do not enact that fees shall be paid to school managers out of the rates, but simply that help shall be given only to those parents who, without such help, could not obey the compulsory bye-laws. Two other provisions connected with the matter I must mention. We do not think that a parent ought to become a pauper merely by receiving this assistance, and therefore we enact, in accordance with Section 25, that any money paid to a parent for this purpose shall not be deemed to be parochial relief. We also add these words:—

The guardians shall not have the power under this section to give any relief or make any allowance to a parent in order to enable such parent to pay more than the ordinary fee payable at the school which he selects, or more than one farthing for each attendance at such school.

Some such limitation as this is plainly necessary. The limitation we have taken is that fixed by the Liverpool School Board, who have worked the Act under difficult circumstances with great care and success, and both upon economical and educational grounds it seems to us the best we can take. But I may add that it will make it clear that no voluntary school can be maintained simply by the Government grant and by the fees paid out of the rates, or without such aid from other sources as will more than defray any instruction in religious subjects given in such school. I could show, if required, that no school is thus maintained at present. The bill will be in the hands of members to-morrow afternoon, and I therefore will not at this hour dwell on the other clauses, which with the exception of those relating to the election of school boards are improvements in detail suggested by experience. I may state that I have endeavoured to meet the practical difficulties discovered by the school boards in carrying out the compulsory bye-laws, and as regards elections we have provided that they shall be by ballot, not merely as at present in London and in all boroughs, but throughout the kingdom. We have also taken power for the department to make regulations as to charges in the conduct of elections in order to check their cost. In moving for leave to bring in this amending bill, I will only add that I confidently rely on that general assistance and generous forbearance which was so conspicuously shown by the House during the passing of the original Act; based on the conviction then felt, and which I am sure we all feel now, that this matter of education is one upon which we must legislate without consideration for party feeling or personal predilections. (Cheers.) The right hon. gentleman concluded with moving for leave to bring in the bill.

Mr. DIXON expressed his great disappointment at the statement of the right hon. gentleman. That disappointment could only be equalled by the satisfaction which must be felt by hon. gentlemen opposite. (Laughter from the Opposition.)

Mr. RICHARD said he was bitterly disappointed with the bill, which would certainly not allay the dissatisfaction existing amongst a numerous and powerful class in the country.

Mr. GOLDNEY was glad to find the right hon. gentleman prepared to be guided by results, and not by theories.

Leave was then given to bring in the bill.

On Friday, Mr. M'CULLAGH TORRENS gave notice that on the second reading of the Elementary Education Act, 1870, Amendment Bill, he would move, "That having regard to the existing burden of local taxation imposed for national purposes, this House is not prepared to adopt any measure charging exclusively on rateable property the cost of primary instruction for children of any class of the community."

In answer to Mr. W. H. Smith, Mr. DIXON said he would not proceed on the following Tuesday with the motion which stood in his name with reference to Elementary Education. He added that he would, on the second reading of the Government Bill, move that in the opinion of the House no amendment of the Education Act could be regarded as satisfactory which did not make the attendance of children at schools and the formation

of school boards compulsory throughout England and Wales.

Mr. BROGDEN gave notice that he would on the 4th of July move an address to Her Majesty praying that she would be pleased to withdraw her sanction from Articles 30 and 31 of the new code of regulations issued by the Education Office.

THE RATING BILL.

On Friday the committee on the Rating (Liability and Value) Bill was resumed. Clause 2, which excepts Scotland and Ireland from the bill, was agreed to. On Clause 3, which abolishes the existing exemptions of mines, growing plantations, and sporting rights, a long discussion arose on an amendment moved by Sir G. JENKINSON with the object of making personal property contribute to local rates. The mode suggested by Sir George was that the Imperial Exchequer should pay over to the local rates the product of all license duties locally collected, and should reimburse itself by special income-tax assessment on funded and other personal property. The proposition did not receive much support, except as an abstract declaration in favour of the chargeability of personal property. Those who were favourable to the principle dissented from Sir G. Jenkinson's mode of giving effect to it; and an almost unanimous preference was expressed for Sir Massey Lopes' proposal for a direct contribution from the Imperial Exchequer. In the end, Sir G. Jenkinson, yielding to the advice of Mr. Disraeli, Mr. Dodson, and Sir Massey Lopes, withdrew his amendment. The rest of the sitting was spent in discussing the mode of rating plantations, &c., and the point was not disposed of when the committee adjourned.

THE FIJI ISLANDS.

Mr. M'ARTHUR, at the evening sitting, moved a resolution calling on the Government to take steps for assuming the protectorate or sovereignty of the Fiji Islands. He showed by numerous quotations from the published opinions of persons well acquainted with the islands, and by reading a memorial from the white settlers and principal native chiefs, that there is a growing feeling in favour of annexation to Great Britain as the only means of securing the prosperity and tranquillity of the islands. He dwelt on the commercial advantages to this country, and on the importance of securing so convenient a naval station in the South Pacific, but he laid the greatest stress on the absolute impossibility of putting an end to the slave trade in this part of the world, unless we took possession of these islands. Sir C. WINGFIELD, in seconding the resolution, pronounced decidedly for annexation—which he held to be the only means of putting an end to the slave traffic—and made some severe remarks on the *de facto* Fijian Government. Mr. GLADSTONE replied that Sir Charles's estimate of the Fijian Government was very different from that contained in the reports of our naval officers. Nothing was more popular in the House, Mr. Gladstone observed, than a proposal to enlarge our territories, although nothing excited more odium than a manifestation of a similar disposition on the part of other countries. After dilating on the question of annexation, and pointing out the peculiar difficulties of this case, he admitted that a *primâ facie* case had been made out for taking some step forward, though he was not prepared to say what it should be. The history of New Zealand ought to inspire caution—and the Government was about to take steps to institute trustworthy inquiries into the condition of Fiji, the real position of the Government, the wishes of the population, and other points. Mr. R. FOWLER made some remarks in support of the motion, and Admiral ERSKINE spoke in confirmation of Sir Charles Wingfield's account of the present Fijian Government, and their connection with the slave-trade. Mr. EASTWICK urged Mr. M'Arthur to persevere with his motion, as all the necessary inquiries had long ago been made. Mr. GOSCHEN pointed out that the Government had no authentic or official evidence before it of the desire of the whites or of the chiefs to be annexed. Mr. KINNAIRD and Sir J. ELPHINSTONE spoke in favour of the motion; and after a few words from Lord ENFIELD, the motion was negatived by 86 to 50.

FOUNDATION DAY AT MILL HILL.

(*From a Special Correspondent.*)

It was fortunate that the weather last Wednesday proved to be far finer than it threatened to be the night before; for while the *buildings* at Mill Hill are capacious, convenient, and apparently excellent in a sanitary respect, they are destitute of architectural beauty, and are not otherwise attractive. The grounds, however, always delight the visitor, and there was just light and warmth enough on Wednesday to make them thoroughly enjoyable. Can anything be greener than these meadows—more imposing than those cedars—more wonderful in their way than those gigantic Portugal laurels? And then the view, stretching first downwards, and then upwards, with Harrow in the background, and all between hedges, trees, and sweet fields, dotted over with farms and cottages, and wearing that fresh, rich look which English scenery alone seems to have, and that only in "leafy June."

If the number of the company present be a criterion, Mill Hill must be growing in popularity, for it seems to be larger than on any former occasion. Of course there are fathers and mothers, brothers and sisters in plenty; but there are also others whose presence is due to their interest in the school, rather than to the fact that their own kith and kin are among the scholars. The most conspicuous figure is that of Dr. Weymouth, the head master, in his gown of brilliant scarlet, flitting about from group to group. There is the Rev. Samuel Minton, who, Episcopal clergyman though he be, has two boys in the school; Dr. Allon, who begins to look patriarchal; Dr. Angus, looking scholarly and thoughtful, but not so old as one would expect; Dr. Manning, who has just returned from Palestine, and who looks none the worse for the expedition; and another doctor, of burly form, who is to occupy the marble pulpit on the Holborn Viaduct. There is "Edward White," the always young "old Mill Hill boy;" the entertaining De Kewer Williams, and the other Williams, the disestablisher, in amicable converse with "Tom Hughes," the Church reformer; and Mr. Hannay, Mr. Aveling, Rev. H. Martin, Dr. Wood, and, lastly, Mr. Pillans, who, as he is about to deputationise in Madagascar, is subjected to many inquiries, and even charged with friendly messages to folks in that far off country.

The day's proceedings commenced early, with a cricket match between the first and the second eleven—the latter being the winners. Then at one o'clock came the boys' dinner, which—as their dining-hall was set apart for luncheon for the visitors—was served in a marquee, and served in a way which led one "old boy" to exclaim, somewhat ruefully, that things were never done in such style in *his* time. Certainly, the boys had more elbow-room than the guests; for *they* were so numerous as to overflow the dining-hall, and I hope those for whom luncheon was improvised elsewhere fared as well as those who were fortunate enough to keep, as well as get, within the four walls of the hall.

Mr. Hughes, M.P., the author of "Tom Brown's School Days," very appropriately presided; but, as he had to distribute the prizes, he said but little during the speechifying which followed the luncheon.

Dr. Allon proposed the health of the head master, and in doing so said that everybody was contented with the present character and conduct of the school, and referred to the largeness of the gathering as a testimony to the excellencies of Dr. Weymouth. In reply, the doctor expressed regret at the absence of certain friends, and among them Prince Lucien Bonaparte, who, it was hoped, might have been present. He stated that there were now 114 boys in the school—the largest number it had had for many years. The health of the school was excellent, so that doctors' bills were few. The athletic sports had been vigorously carried on, and the boys had successfully competed with other schools, as well as with each other. A gymnasium had been commenced, and—what was desired years ago—an organ had been erected in the chapel. Dr. Weymouth acknowledged the valuable assistance he had received from all his coadjutors—including assistant-masters, the matron, and the governors; the last-named having treated him with the greatest kindness and consideration. During the four years he had been at Mill Hill, there had not been a jarring word or a passing cloud. He spoke in warm terms of the high moral tone and the excellent discipline of the school, which he attributed to the influence of the Rev. R. Harley, the new vice-master, and the assistant-masters. The success of the boys—twenty-seven in number—in passing the Cambridge Local Examinations in December, was another subject of congratulation. Only four other schools, and those larger schools, had passed a greater number; while the fact that seventeen of the boys belonged to the Lower School showed that the juniors were not neglected.

The health of Mr. Harley—proposed by Mr. A. J. Ellis, F.R.S.—came next, and was responded to in an interesting speech. Mr. Harley said that when, fourteen months ago, he visited the school about his own son, he little thought that he should in a few weeks become its vice-master. He greatly appreciated both the honour and the opportunities of the position, and was especially glad that he was able to exercise his ministry among well-educated and disciplined youths, who were likely to occupy an important place in society. The gentlemanly conduct of the boys made his post a most agreeable one, and the growing religious tone of the school gave him great encouragement. There had not been the slightest breach of discipline, or any attempt at prevarication; but the boys, who had come from pious homes, had shown in their daily lives the influence of their previous training. He also eulogised the unsectarian character of the school; the parents being allowed to select the places of worship to be attended by their sons. Almost all creeds were represented in the school—including Roman Catholicism—and three of the assistant-masters were Episcopalians. Nonconformists had not desired a separate education for their children; on the contrary, it had been a grievance that they could not send them to be educated with others without a violation of the rights of conscience. There was no attempt at proselytising in the school, but only a deep anxiety that the boys should be influenced by a sincere religion, in the shape, not of dead dogma, but of living principle, which would actuate them all through life.

"Prosperity to Mill Hill School" was proposed by the Rev. T. Aveling, who said that, as he had not visited it for thirty-five years, he was in a position to judge of the progress made. The school had passed through many dispensations, and appeared to have entered the promised land at last. Before responding to this sentiment, Mr. Scrutton, the treasurer, asked of the boys, as "a special favour," that they would give to Dr. Weymouth and the assistant masters a whole holiday—a request which was received with shouts of laughter, followed by a great show of hands, all lavender-kidded for the day. He proceeded to say that the school was not a place of profit; the governors not caring about a dividend. It had been founded by voluntary offerings in times gone by, and they were now in a position to expend everything for its good. No time in its past history had been so full of encouragement.

At this stage some offers were made, which showed that the old spirit of liberality was not extinct; one gentleman having expressed his willingness to give 100*l.* for prizes next year, as well as another 100*l.* towards paying off the mortgage, if a hundred old boys would do the same thing. Then Mr. W. H. L. Russell, F.R.S., having proposed the healths of these same old boys, the Rev. Edward White responded in a speech of mingled humour and thoughtfulness. He hoped that the boys would learn the art of carefully forming their opinions, and of sticking to what they thought to be right; so that they would never know when they were beaten. He also hoped that when they had got religious equality—as they would, notwithstanding what had happened lately—they would be found to be pleasant companions by those who now had sole possession of many advantages. And further he hoped that Greek would not be put out of the London University examinations!

Next Dr. Angus proposed "The Visitors," and, in doing so, expressed a hope that parents would co-operate with the masters. This was replied to by Dr. G. Harley, of the London University, and then Dr. Parker briefly proposed the health of the chairman. Mr. Hughes replied with equal brevity; for it was now past the time when the new organ was to be opened and the prizes distributed. So the company adjourned to the chapel, where the boys' drawings and the prizes had been on view all the morning. The drawings were not numerous, but some of them were cleverly-executed and full of promise.

It took some time to stow everybody away in the chapel, and then it became necessary to cut the organ-opening very short indeed, in order to proceed to what were probably thought the more interesting proceedings connected with the prize-giving. They were prefaced by a short statement from Dr. Weymouth, relative to the Cambridge Local Examination, for which Mill Hill had last year been made one of the centres. The school, he said, might well be proud of the results, which showed that the younger boys had been well looked after, as they must be in every school which it was wished to render prosperous. At length the distribution began, and very fittingly, with the giving of the "good conduct prize,"—awarded by the votes of the boys, to Arthur Edwards. It was a splendidly bound copy of "Elaine," illustrated by Doré, and, as Mr. Hughes presented it, he made some appropriate remarks on good conduct, as the root of all character.

I shall append a list of the prizes, the distribution of which took a considerable time, and was marked by some pleasant little episodes. The popular boys were known by the reception accorded to them by their fellows. Both the masters and the vice-master's sons were among the prize-takers. The juniors seemed to be particularly strong as winners; and one Willie Marston made his appearance so often that he was at length received with shouts of applause. With the exception of a microscope given by the Treasurer for writing, an easel given for a drawing prize, and some silver medals for English essays, the prizes consisted of handsomely bound books. And I noticed a smile pass over the chairman's face as he gave "Skeats's History of the Free Churches" to one of the boys.

Then, the last prize having been given, Mr. Hughes delivered a short address, of which the key-note was "Are you (addressing the boys) going to do the work of England as well as the generations who have gone before you?" He proceeded to say that the boys—and the girls also—of England had succeeded to a great inheritance of which they should be proud. Each generation had its own trials and its own work, and if they wished to help to keep England good, and to make it better, they must resist the weaknesses and temptations of the time. He deprecated the tendency to luxuriousness, which showed itself even in the paraphernalia of boyish sports, and was the result of growing wealth. Simple living and hard work should be aimed at. He hoped they would take a pride in the reputation of the school, and that Mill Hill boys would be known by their determination to do their best.

A vote of thanks, proposed by Mr. Micklem and seconded by Dr. Gladstone, elicited another short speech from the chairman, who said that the public

schools of England, though not without their faults, seemed to meet the wants of England. He had heard with pleasure that there was nothing unsectarian in that school, as well as that its vigour and its tone were all that could be wished. Might it long continue to be so!

The company then turned out of the chapel and flocked into the corridors, where tea was spread, and the remainder of the evening was spent in promenading by some, and in cricket and croquet by others; until at eight o'clock it became necessary for even the lingerers to leave, in order to catch the Great Northern special put on for their accommodation.

I should add, as one of the minor incidents of a very agreeable day, that some of the boys were most pertinacious in obtaining purchasers of and subscribers to the *Mill Hill Magazine*, a monthly sixpenny, which had just made its appearance. And a very creditable production it is, with its "Editorial," its "Botany of Mill-hill and Neighbourhood," its somewhat ambitious prize poem, its "Mill-hill Athletics," to say nothing of its correspondence and "puzzles."

The following is the official "prize list":—

Good Conduct.—Arthur Edwards.

Upper School Prizes, awarded to boys who passed the Cambridge Local Examinations at the Mill Hill Centre in December, 1872, with honours.—Seniors in Second-class Honours: Arnold Horne, T. E. Scrutton. Seniors in Third-class Honours: C. Downing, T. A. Gurney, F. W. Kirk, E. S. Weymouth. Juniors in First-class Honours: E. J. Bruce, Willie Marston, P. L. Pewtress, E. B. Pressland, P. C. Price. Junior in Second-class Honours: W. W. Callander. Junior in Third-class Honours: H. W. Trenchard.

Form Prizes, awarded to those forms which were not sent in to the Cambridge Local Examination.—Junior Fourth Form: H. Harold, W. H. Guthrie, W. Haycroft, E. Leonard, T. R. Dallmeyer. Third Form: A. Thorpe, F. H. Townend, F. J. Field, C. Haycroft, D. Macandrew, R. D. Batten. Second Form: J. H. Gunn, S. Benham, J. B. Ritchie, H. Thorpe, G. W. Roper. First Form: S. S. Dallmeyer, A. Harley.

Silver Medals for English Essays, given by gentlemen formerly educated at the school.—Senior: Arnold Horne. Junior: Willie Marston.

Extra Prizes.—Best Latin Essay (awarded by Mr. Nettleship), E. S. Weymouth. English Verse (boys over sixteen): 1st, T. E. Scrutton; 2nd, T. A. Gurney; (boys under sixteen), A. C. Southwell. English Literature (boys under sixteen): Willie Marston. Mathematics (boys over fifteen): 1st, E. S. Weymouth; 2nd, Willie Marston; (under fifteen): 1st, F. H. Thorpe: 2nd, H. Harley. Scripture Knowledge: T. E. Scrutton and Willie Marston (*æq.*) Greek Text of New Testament (awarded by Rev. R. H. Marten): E. S. Weymouth. Writing: P. L. Pewtress. Collections of Wild Flowers: G. J. Goodman, W. E. Chambers. Choral and Solo Singing: 1st, A. C. Smith; 2nd, J. H. M'Call. Choral Singing: T. R. Dallmeyer, S. Goward, E. Leonard, P. L. Pewtress, E. R. Prentice, H. K. Smith, F. H. Thorpe, H. W. Trenchard, E. S. Weymouth. Passing Cambridge Local Examinations with most Distinctions in First-class Honours: Willie Marston. Natural Philosophy: Lower School (Michaelmas, 1872), E. R. Prentice; (Lent, 1873), C. E. Southwell. Early English: Arnold Horne. Drawing: R. Ralph, H. A. Ritchie.

In Memoriam Prizes.—On obtaining Scholarships tenable at the School: Seniors (Michaelmas, 1872), E. J. Bruce; (Lent, 1873), Willie Marston. Juniors: (Michaelmas, 1872), H. Harold; (Lent, 1873), E. Leonard. On Passing the Cambridge Local Examinations without Honours: Seniors—P. G. Davis, A. Edwards, H. Marten, J. Ritchie; Juniors—W. P. Bullivant, A. A. Hannay, R. Homan, J. S. Puckridge, H. A. Ritchie, W. A. Rowell, J. P. Scrutton, A. C. Southwell, A. E. Sprague, F. H. Thorpe.

THE GAME LAWS.—It is reported that the select committee on the Game Laws are drawing up their report. Certain agricultural members of the committee have prepared a draft report, which Mr. Ward Hunt, the chairman, will oppose. They want to strike hares and rabbits out of the game list, and to leave the law of trespass as at present, The effect of this, it is contended, would be that poaching would keep down rabbits and hares in spite of the landlords, and so tend to benefit the farmers. Influential men who have studied the subject urge that the least to be done is to deprive hares and rabbits of legal protection.

THE PLIMSOLL CASE.—The arguments upon the rule for a criminal information for libel against Mr. Plimsoll, M.P., were brought to a conclusion in the Bail Court on Saturday. Mr. Justice Blackburn, in delivering judgment, held that, although Mr. Plimsoll had made hasty statements in his book upon insufficient evidence, the case was not one for invoking the aid of the criminal law. The rule was therefore discharged, but without costs. Upon the application of Mr. Watkin Williams special leave was reserved to Mr. Norwood, M.P., to bring a civil action for damages.

TRADES GUILD OF LEARNING.—On Saturday a conference of members of Parliament and representatives of working-class organisations and clubs was held in London for the establishment of a Trades Guild of Learning. Mr. S. Morley, M.P., presided. It was decided that a Trades Guild of Learning be established to promote technical education, including both practical and scientific knowledge of the various trades and industries practised in the United Kingdom; to promote a knowledge of history, political economy, jurisprudence, literature, science, and art among the working classes of the kingdom; and to promote that general culture and refinement of taste which grow out of habitual acquaintance with fine works of art, cultivated society, high-class literature, good music, and similar influences. A committee was appointed to make the necessary arrangements for carrying out the scheme.

Literature.

ST. PAUL'S CATHEDRAL.[*]

Mr. Longman has already laid the students of English history under a deep obligation to him. He has now added to that obligation by a work of singular interest and value on the three cathedrals of St. Paul. The work is not less happily timed than happily executed. Historical, critical, architectural, it illustrates the author's wide training as well as his habit of acute observation. It is a work also of painstaking study; while as a printed record, it is, for the richness and completeness of its illustrations, and the perfection of its letter-press, thoroughly worthy of its subject. More than this we cannot say, and to say less would be to do an injustice.

Mr. Longman has collected together all that is known of the edifices which, in successive periods, have crowned the grand site on which now stands the great metropolitan cathedral, but the information is not so ample or so detailed as might have been expected. Yet it is not altogether unnatural that the records of buildings should be comparatively meagre. It is scarcely to be expected that every ecclesiastical or other building should, like the old Abbey of Croyland, produce its Ingulphus. Not every monk, canon or dean is necessarily a literary man. Time also has been a great destroyer of monkish as well as of other writings. We may be thankful therefore that we have what we have; and that, even though it be at the end of centuries, the edifices of St. Paul's have found one historian, and one that has taken to his task as lovingly and has discharged it as completely as it could be discharged. What is most singular is that the author should be neither an ecclesiastic nor an architect, but a man most of whose time has been spent in business, and who now gives us "fruit from an old tree," as Landor has it, which other trees might have been expected to yield.

On the present site of St. Paul's once stood, as all have known, a temple dedicated to Diana—that very heathen goddess whose temple at Ephesus suffered so considerably from the preaching of the Apostle. We doubt the accuracy of one of the author's conjectures upon this subject. Mr. Longman intimates that, before the beginning of the seventh century, when the first cathedral was erected, the Pagan temple had long disappeared; but was not Ethelbert, under whose auspices it was erected, a Pagan, and is it not most probable that the Pagan place of worship should have remained to be pulled down in order to make way for the Christian temple? We prefer to believe this, and that the Christians destroyed the Pagan building as Christianity destroyed Paganism itself. Be this as it may, a cathedral was built, and endowed by Ethelbert with the manor of Tillingham, which, Mr. Longman informs us, is still retained by the Dean and Chapter of St. Paul's. Then came, in the Conqueror's time, a fire which destroyed a work that had lasted five centuries, when was erected the great structure which, once more, fire destroyed in 1666. "Old St. Paul's," in which the boys of our time took such an interest from Mr. Harrison Ainsworth's work, had both splendid and degrading associations, and was connected with English history not in so intimate a manner as either Winchester or Westminster, but still so intimate as to excite regret that it perished. Notwithstanding Wren's depreciation of it, it must have been an imposing building, worthy of its purpose and its site. The exquisitely elaborate drawings of it, founded on Hollar's prints, excite equally our imagination and our admiration. Its length, some say, was not less than 696 feet, but Mr. Longman gives reasons for believing that there is a misstatement—the real length being 596 feet, and that is "larger "by sixty-six feet than Winchester Cathedral, "the largest in the United Kingdom," and the top of its spire, at the most moderate estimate, was nearly fifty feet higher than that of Salisbury Cathedral, which he who has seen has seen a thing to be ever remembered. Nor, judging from what we know and can see, were the details of this great edifice unworthy of its proportions. The architects of the middle ages were, for the most part, not men to scamp their work, or when they were great in great things, equally small in small things.

Mr. Longman's account of curious customs and incidents connected with old St. Paul's is very interesting. We find how it was desecrated long before Cromwell put it to a base use, yet not altogether baser, though without worship, than that which custom had given to it. The author says:—

"The desecration was of the most varied kind. St. Paul's was turned into a gossip shop, a rendezvous for the transaction of business, a place of meeting for secular amusements of every description, and as Evelyn, lamenting the sad and deplorable condition it was in, says, it was made 'a stable of horses and a den of thieves.' The floor was laid out in walks, the South Alley for one purpose, the North for another, but the Middle Aisle was the great place of gathering. It was called Paul's Walk; and there the hunters after news, the wits and the gallants, assembled themselves together."

Mr. Longman quotes from many old writers, from Chaucer downwards, in illustration of the various kinds of abuses which were permitted in the cathedral, coming down too so late, that Cromwell's work probably excited neither pain nor astonishment, but, on the contrary, was considered to be very natural. As late as 1630 things were pretty well as bad as bad could have been. Here, as in other matters, we have judged as we should not wish posterity to judge of us.

Of the destruction of the old and the building of the new cathedral, the accounts are pretty ample, yet not so ample as we could have wished. It is strange that Wren should have designed something in many particulars like the present building in a projected restoration of the old one before the fire took place, proposing "to reduce this middle part into a spacious dome, or rotunda, with a cupola or hemispherical roof; and upon the cupola a lantern with a spiring top to rise proportionately." This design is given by Mr. Longman in one of the many illustrations which crowd this work. We agree with him that it is a mean one, and are thankful that the old cathedral was burnt rather than it should have been murdered in such a manner. But when the fire came, and when it was at last decided to rebuild down to the foundations, Wren's intellect expanded with the opportunity, until at last the magnificent and stupendous temple which we now see, was elaborated, and after sorry and painful difficulties, and many thwartings, and ingratitude enough to have broken the heart or crazed the intellect of a man of weaker nature, it was completed as we now see it—the greatest work of one of the greatest of men. The history of Wren's sufferings, of his miserable pittance of 200*l.* a-year, reduced to half to make him work the faster, of his mean dismissal to penury when his work was finished, is an old, old tale, showing that the race of Ayrton is not a new one, but had its types long ago, as too, Wren, many and many an unhappy successor to similar fortune.

There is a part of this volume which we cannot understand, and cannot in any manner criticise. It is too high for us. We refer to the architectual descriptions, and to some of the opinions which have been passed on the architectural details of St. Paul's. We take it all for granted. We can only say that it looks all right, and that we have entire faith in it. We can, however, understand the last chapter, on the future of St. Paul's. We quite agree, also, in the general drift of Mr. Longman's suggestions in regard to the employment of colour and the decorating, and especially that paint would be the worst material to employ. But the first material that is wanted is of a gold-colour, and it may happen, when it shall fall to the President of the Congregational Union or the Wesleyan Conference to open their respective assemblies in the great National Cathedral that that colour will be found and the decorations thereupon completed. We must confess that we should be glad to see the fund largely increased, as it must be if anything worth doing is to be done, and we do not see how it is to be increased unless the Nonconformists take it in hand.

[*] *A History of the Three Cathedrals of St. Paul in London, &c.* By WILLIAM LONGMAN, F.S.A. With Six Engravings on Steel and nearly Fifty Woodcut Illustrations. (Longmans.)

THE LIFU MISSION.[*]

The story of the Lifu mission, as told by Mr. M'Farlane in this exceedingly interesting and well-executed work, will rank with the greatest records of Christian missionary enterprise. Mr. M'Farlane himself is a man of courage, piety, and common sense, with, we should say, not a grain of cant in his character. He writes with force, clearness, and decision, knowing just what he has to say and how to say it, as, we should judge, he knows, in regard to the work he has undertaken, just what to do and how to do it. He is not a missionary of a rare character, for, happily, there are many such men in the mission-field, but he possesses just those qualifications which make a missionary successful and beloved, and which have made the names of Williams, Moffat, and Ellis renowned throughout the world.

Lifu, as many of our readers will know, is one of the Royalty islands in the South Pacific,

[*] *The Story of the Lifu Mission.* By the Rev. S. M'FARLANE, Missionary of the London Missionary Society. (Nisbet.)

near New Caledonia. It belongs to, and is ruled by, France, and with adjacent islands was the scene, a few years ago, of frequent and tragic disturbances arising from the combined jealousy of English influence and of Protestant missions. The unhappy conflicts which took place were settled only after diplomatic remonstrances with the Imperial Government, and the personal interference of the late Emperor. But for this both the missionaries and their converts would probably have been exterminated n the old fashion of the Roman Catholic Church. All this will be remembered; but the whole tale, with its antecedents, and its results, has never been fully teld until now, and now it has all the interest of an absorbing romance.

What a little time it seems to take for Christianity to show its power over some people! It is scarcely thirty years since the name of Christ was first heard at Lifu, and then it came from the lips of an uneducated native of Rarotonga, who had volunteered his services as a preacher. At that time, says Mr. M'Farlane, the inhabitants were "shrouded in heathen "darkness, revelling in all the horrors of "cannibalism, wallowing in the moral filth of "a debasing idolatry, and groaning beneath the "atrocities of a cruel despotism." They had "no idea of God or devil, heaven or hell." Yet they had their superstitions in regard to departed spirits and to charms. If they did not believe in a God they believed in invisible influences. They had, too, strange traditions remarkably resembling many of the earliest Biblical narratives. There is one, given by Mr. M'Farlane, of the introduction of sin and death, the essence of which is the same as that in the temptation of Adam and Eve, viz., that they came through disobedience. They have also traditions of a flood, of a tower that was to reach to heaven, and of another Joseph and his brethren, and so on. Some of these are of singular interest. For instance:—

"They have a tradition substantially the same as in the Scripture account of the flood. It is that an old men named Nol (the name resembles Noah) made a canoe inland; the natives laughed at him for making it so far from the sea, declaring that they would not help him to drag it to the coast; but he told them it would not be necessary, for the sea would come to it. When it was finished the rain fell in torrents and flooded the island, drowning everybody. Nol's canoe was lifted by the waters and borne along by a current; it struck a high rock which was still out of the water, and split it in two. (These two rocks are still pointed out by the natives; they form the heads of a fine bay on the north side of the island.) The water then rushed into the sea and left Lifu 'high and dry.' This tradition may have reference to the time when Lifu, after the first lift, was a lagoon island like what the island of Uvea is now. If so, it shows that this island has been inhabited for a very long time.

"They also speak of a time when their forefathers assembled at a place near my station to build, or rather erect a scaffolding which should reach to the clouds. They had no idea of works in stone, hence their 'tower of Babel' was raised by tying stick to stick with native vines. They laboured on undaunted by the sad consequences of the discovery and stealing of yams underground; perhaps they anticipated a more agreeable issue to their explorations in the heavens. But, alas for human expectations! before the top touched the clouds the ground-posts became rotten, and the whole affair came down with a crash. Even this catastrophe does not appear to have crushed their spirit of enterprise: they still endeavoured to know something of the 'beyond.' Another tradition states that a noted old warrior ascended a high rock with a long fishing-line and large hook. He threw out his line to the west and hauled up the island of Uvea, the supposed direction of his line having ever since been the route to that island, and canoes generally start from the point where he is said to have stood, although sometimes they have to go many miles out of their true course to get to it. The old fellow threw his line out to the south and drew up New Caledonia. He then threw out his line again to the east and hauled up Mare. He tried northward, but his line broke; so that they knew nothing of the existence of the New Hebrides group, until made known to them by foreigners. One mode of cursing was, 'May your canoe drift to the north where there are no islands!'"

Such traditions, Mr. M'Farlane says, had their weight in leading the people to embrace Christianity; but their manner of first embracing it is not exactly such as we should have expected, or as is generally imagined. Mr. M'Farlane, indeed, as we shall see, tears down, with a ruthless hand, a good many false and sentimental notions as to the reception of Christianity by the heathen. We are told that Pao found a friend in Bula, one of the island kings, who had no objection to add another god to his previous list, and so he and his people "came to the conclusion that it would "be a good thing to have such a God on their "side in their wars, as, according to Pao's "account, nobody could withstand Him." Pao went on with his work "enlightening their "understandings." By-and-bye other teachers from the islands went to assist him, but the illness, and ultimately the death, of the old king, were nearly fatal to them, and the cry rose, "Kill the teachers," as though a king had never diod before. Then came rival wars, and it seemed as though everything that had been done had been done in vain. Pao himself was compelled to leave, but by-and-bye the hearts of the people changed towards him, and they welcomed him back with thankfulness and joy. His labours increased and his successes were multiplied, until, in 1852, two London missionaries visiting the island found there a church and houses, the great body of the people believers in Christianity, heathenism, with war and cannibalism, abandoned, and polygamy declining.

Soon after this, in consequence of the entreaties of the people, the London Missionary Society established a station at Lifu, with Mr. M'Farlane as its representative, but not before a Roman Catholic priest had established himself, in alliance with a heathen king, in another part of the island. Mr. M'Farlane, with his wife, went about their work with a will. The language was mastered, churches were formed, an institution for educating native teachers established, schools organised, &c. Month by month everything seemed to be making progress, the people improving in their knowledge of Christianity as well as in the habits and manners of civilisation, including reading, writing, and a code of laws. The claims of Roman Catholicism stopped, for a time, the whole of this progress. The people of one section of the island refused to become Catholics; the Catholic priests instigated the old heathen king to send for French troops from New Caledonia to punish his disobedient subjects; they came, and at once the island was converted into a scene of war, bloodshed, and rapine. The Protestant Church was taken possession of, teachers were imprisoned, the institution and the schools closed, and Mr. M'Farlane forbidden to teach, preach, or circulate any books, his personal liberty being at the same time controlled by the French commander. We cannot repeat the history of this great trouble; the reader will find it given in a most animated manner by Mr. M'Farlane, and will find how, at last, the storm was made to cease, Protestantism restored to liberty, and the Roman Catholic priest left with diminished influence and a diminished number of converts. The work is now steadily going on, although, after fourteen years' residence, Mr. M'Farlane has withdrawn from it, in order to establish and organise missionary work in New Guinea and the neighbouring islands.

We have referred to the common sense which characterises Mr. M'Farlane. We may add to that quality that of unbounded candour. He is writing, for instance, of the reception of Christianity and says:—

"To suppose that the natives of the South Sea islands, when they first receive teachers or missionaries, do so from a *religious* feeling is, I am persuaded, quite a mistake. They are generally actuated by inferior motives in professing their willingness to receive and protect the messengers of the cross. It is not their religion that they want so much as their fish-hooks, knives, tomahawks, &c.; and the enemies of the tribe with whom the teacher lives will often (as at Lifu) receive teachers of a different persuasion, and the greater the difference the better. What can be expected from barbarous tribes that are constantly at war with each other, and accustomed to invoke their gods to destroy their enemies! Let the Christian teacher once get a footing among them; then, if he be faithful, the Gospel, which is the power of God unto salvation, will soon enlighten their understandings, and lead them to follow its precepts from very different motives from those which led them to embrace it."

In another chapter we find the author treating of the general nature of Christian feeling amongst the South Sea Islanders:—

"The time had now arrived for the formation of a church on Lifu. There was no lack of material, such as it was; some two thousand natives were anxious to join the 'ekalesia,' but we felt that comparatively few of them were suitable persons. The admission of natives to church fellowship has always been, with me, a difficult question. Repentance, which ought to characterise all who desire to be called and treated as the children of God in Christ Jesus, is not, I am sorry to say, a very prominent feature in a South Sea Islander; indeed, instances of real love to God, and deep penitence on account of sin, and a desire to live for His glory, are, alas! very rare. They appear to be sorry for sin, only so far as it affects themselves; they are afraid of offending God, lest His wrath should descend upon their heads; theirs is pre-eminently a religion more of fear than of love. This I find to be the experience of other missionaries also, with whom I have conversed on the subject. 'Tis not fair to give merely a one-sided view of native character. There can be no question about their being prodigious Bible-readers, church-goers, and psalm-singers; but then it is just as true that many of these worthy characters are notorious liars, profound hypocrites, and not a bit too honest. Yet why should we be surprised at this? it is not peculiar to the natives of the South Sea Islands. How few of us reach that pinnacle of godliness—loving God because He loves us, and serving Him because we love Him. Religion is with too many a thing of pure expediency."

It does not, of course, follow from this that Christianity does not do what it can do; it does do it with many—with large numbers, but not with all. Its civilising influence is unquestionable, notwithstanding what the "Earl and "the Doctor," or Mr. Winwood Reade and others may say. Of this Mr. M'Farlane says:—

"It is sometimes objected to Christian missions that they do not civilise the people among whom they are established; that they are directed to the inculcation of religious truths, and the want of the soul, to the utter neglect of mental culture, industrious habits, useful arts, and all temporal improvement. Cthers (especially the French) are fond of insinuating that though the missionaries are professedly the agents of a voluntary and purely religious association, established for the purpose of diffusing the knowledge of the Christian religion, they are virtually the agents of the British Government which is thus covertly extending the political and commercial influence of England. Whilst, amongst our own countrymen a prejudice exists against missionaries of a diametrically opposite character. They are represented as 'dangerous individuals, whose influence saps the foundations of public tranquillity, whose movements require to be narrowly watched, and discouraged rather than favoured by the governments under which they labour, and whose efforts tend rather to the injury than advantage of society." Amidst such conflicting and contradictory opinions as these the faithful missionary toils on, labouring to promote both the temporal and spiritual welfare of his people. His desire is to see civilisation and evangelisation go hand-in-hand like brother and sister. . . . . .

"The missions in Eastern Polynesia show that while the communication of religious truth, and the welfare of the soul, have been primary objects, the missionaries have laboured with remarkable success to advance the people in civilisation. They have favoured the development of the human mind, called into existence a literature where before the use of letters where unknown, and diffused the blessings of liberty where savage despotism alone reigned. They have introduced a knowledge of the mechanical arts, opened new avenues for commerce and guaranteed security to the merchant and the seamen engaged in its pursuit; they have aided the progress of science, and enlarged the field of discovery; whilst the natives have been raised ta the exercise of benevolent affections, and the practice of virtue in the present life, as well as directed to seek the glory and blessdness of that which is to come."

We lay down this work thankful for having read it, and hoping that what we have said may induce many to become acquainted with its contents. It is one of the best works in missionary literature.

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*A ROMANCE AND A NOVEL.**

It would not be a wholly unauthorised criticism to say, much as this Romance and Novel differ from each other, that each has elements in excess which would have better appeared in the other. Both have a touch of morbidity, and are coldly, sometimes almost cruelly, analytical; and both oppress us with the sense of problems as yet unsolved in the author's mind. Mr. Hawthorne's imagination has not been heated up to the proper pitch to wholly burn away the "dross of actuality" which rather encumbers and holds down to earth the light structure of his romantic creation; whereas Mrs. Oliphant, in this instance at all events, has let loose her fancy from the guidance of truth, and has given us a character akin to the Mignons, the Fenellas—a character which, if possible, verges on a type yet more unfitted for fictitious treatment. Bressant comes before us as an animal, and so does poor Innocent; but Bressant's animalism is compatible with an over-sharpened and curious intellect, which overshadows and kills the affections; while Innocent's animalism coexists with rudimentary instincts and affections, which have wholly overshadowed and stunted the mind. Bressant's affections are at last developed, only to supply conflicting motives—saddest mixture! Innocent's mind is never developed; and so she suffers from lack of power to follow up motives, and to discriminate actions from motives in their moral bearings.

Bressant is a young student, physically strong and intellectually keen, who comes suddenly into the house of a professor, Dr. Valeyon, to study divinity, and be prepared for the Church. The old professor has two daughters, Cornelia and Sophie. Cornelia is sensuous, voluptuous even in her beauty. Her traits are grand and striking, and she speedily takes the eye of Bressant, whilst Sophie, soft, impressionable, small in figure and pale in face, is still confined to her room from fever. The whole drift of the romance is to show the share which two girls of such contrasted qualities would, in such circumstances, have in the development of a character like the hero—more especially on its emotional side. Bressant first falls under the fascinations of Cornelia—and the oddly cold and critical sayings which he addresses to her, and with which he alternates the passages of his love-making, are very well done. Here and there we have a touch which we remember—especially in that last interview when Bressant pledges himself, and gives Cornelia his watch to carry with her on her visit to her aunt's at New

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* *Bressant: a Romance.* By JULIAN HAWTHORNE, son of Nathaniel Hawthorne. In Two Vols. (Henry S. King and Co.)

Innocent: a Tale of Modern Life. By Mrs. OLIPHANT, author of "The Chronicles of Carlingford," &c., &c. In Three Vols. (Sampson Low and Co.)

York. Sophie now appears before Bressant to nurse him from the lingering effects of an accident, and soon he is captivated by her quiet insinuating beauty, which owes more to the soul than to the flesh, and for the appreciation of which his passion for Cornelia seems merely to have prepared him. His birth is a mystery; and there is a certain Abbie in the village, with whom he lodges, who has peculiar relations to the young man. But we must not, in justice to the author, do more than suggest the complications of the story—which curious readers must find out from the volumes for themselves. But we must be permitted to say that "Bressant" is unsatisfactory. In this kind of creation, unless the author's processes are well hidden and the causes and reasons of things consistently kept in the background, the mind soon begins to rebel under the sense of a trick being played upon it; and this is far too much the case in reading "Bressant." The author has stated the problem to himself clearly enough; but he has over-elaborated, over-expanded it in the working out; and has, on the one hand, accounted for too much, and, on the other band, has accounted for too little; and thus the rendering is inefficient. Even in mere style this manifests itself. We have too much description of real scenes, and repetitions of odd and half-paradoxical truisms. This, for instance, is far from delicate in form: "The "utilisation, by the mental faculties alone, of "knowledge acquired by physical experience, "always produces an agreeable sub-conscious- "ness of power—the ability to be at the same "time active and indolent." It is doing Mr. Julian Hawthorne no wrong to say, how differently another of his name would have enunciated that idea had he felt drawn to do so at all. Occasional Yankeeisms and semi-vulgarisms disfigure his best passages. "In "about the centre of the garden *flopped* and "tinkled a weak-minded little fountain"—flopped being scarcely the true term here. Again, the sentence, "The road was faced by a "broad and smooth railing, darkened by sun "and rain, and worn smooth by much leaning "and sitting," should surely have had "upon it" added. Again, "The professor had a way of "*wearing his hat into the house*, and only taking "it off when he was seated at his study." Once more, "But the digression of thought "was but something superficial, and the sense "that something serious *underlaid* it remained "always latent." And once again, "But "this old man . . . . had yet so much "human heat and pride glowing like embers in "his old heart as to feel strong within him a "bitter jealousy *and sense of wrong towards* "whatever young upstarts should intrude "themselves and venture to brag of a love for "his flesh and blood which might claim pre- "cedence over his own." In simple justice, we must say that Mr. Julian Hawthorne is some times happy in separate bits of description; but this has proved the temptation under which he has succumbed. We give a specimen or two:—

"Every day in the garden, a greater number of red and yellow leaves drifted about the paths, or scattered themselves over the flower-beds, or floated on the surface of the fountain basin. Little brown birds hopped backwards and forwards among the twigs, with quick, jerking tails and sideway speculative heads; or upon the ground, pecking at it here and there with their little bills, as if under the impression that it was Summer's grave, and they might chance to dig her up again. But once in a while they got discouraged, and took a sudden rustling flight to the roof tree of the barn, seemingly half-inclined to continue on indefinitely southwards. Then a reluctance to leave the old place coming over them, they would dip back again on their elastic little wings to hop and peck anew."

This sketch of Cornelia, too, at a very critical moment, is expressive:—

"She kissed her fingers to her reflection, and made a deep courtesy. As she did so, she caught sight of the little petal-less rose-stalk which had fallen out of her travelling-dress *on to* the floor. She picked it up, and after turning it idly in her fingers for a moment, she yielded to a sudden fancy, and fastened it into the bosom of her dress; so that this symbol of a body from which the soul had departed, formed the central and crowning ornament of the voluptuous and lovely woman."

And this is not infelicitous:—

"The arabesques were pretty and graceful; the counterpane was of immaculate whiteness; there was just enough effort in tracing out the intricacies of the interlacements to give a gentle sensation of pleasure; and there was the latent consciousness behind this voluntary trifling, that it could be exchanged at any moment for the most terribly real and absorbing excitement."

But Mr. Julian Hawthorne, in view of some of his lamented father's famous paradoxes, is a little indiscreet, as in this passage:—

"Though it is easy to say that the greatest love is the greatest unselfishness, yet do we not find a weakness in our hearts which we cannot believe wholly wrong, strongly prompting us to yearn and cling even unwisely to those who have our best affection?"

When Mr. Hawthorne writes: "A snub being "one of those things which Cornelia found it "most difficult, even in the mildest form, to "endure," he does not mean a snub nose, but a snubbing or the being snubbed. Little faults like these are like spots on ermine, and detract from the enjoyment of what is in many respects clever and original.

The power that Mrs. Oliphant has directed to the development of "Innocent" is, as we have said, something remarkable. The story is very painful. The picture of the poor, half-minded child left destitute in Italy and brought to England, where in the still, well-ordered house of her aunt she longs for the church of Spina and for the naked empty rooms with Nicolo, has a touch of naturalness; but when we come to the clinging to the foolish, rakish Frederick Eastwood and the animal-like watching for him—to the poisoning of this Frederick's vulgar-born wife, and to the marriage of Innocent with Sir Alexis Longueville, the trial afterwards and the closing horrors, we declare to ourselves that it is unreal; and that we are having pure romance of a morbid and harshly analytical character imposed upon us. There can be no doubt of Mrs. Oliphant's power. If she had but contrived to find a more effective and a healthier relief! But the Battys and the Eastwoods really do not afford much. Mrs. Oliphant may as well leave the sensational to those who have for so long held the field, and devote herself to the higher work which she is so well fitted to do.

Miscellaneous.

THE TICHBORNE CASE.—The military evidence in the Court of Queen's Bench was closed on Monday. There have now been about 112 witnesses called, in addition to several who have given merely formal evidence. Ten witnesses have positively sworn to the fact that Roger Tichborne was tattooed, besides Major Bott, who expressed an impression that he was. Thirty-nine have testified a positive belief that he is Arthur Orton. Eleven who knew Roger Tichborne at Stonyhurst have denied the Claimant's identity with the schoolboy they remember. Twelve officers and ten others of the Carabineers repudiate the allegation that he is their old comrade. Eight persons who accidentally knew Roger Tichborne, or were distantly connected with him, and two members of his family—namely, Mr. Alfred Seymour and Mr. Danby—make up, with the French witnesses, a total of fifty who have positively refused to recognise or absolutely denied the alleged identity. The case for the prosecution is expected to occupy about a fortnight longer.

THE PERMISSIVE BILL.—The executive of the United Kingdom Alliance have issued a "manifesto" with regard to the defeat of the Permissive Bill. They say:—"The vote for the bill, though smaller than on the last division (1871), was to some extent anticipated, as a number of members had clearly stated that they voted on the last occasion to urge forward legislation on the part of the Government, with which for the time being they are content. But, though the vote is less, it is a more solid and reliable vote." With regard to the Sunday Closing and other bills before the House, it is stated that "All these proposals, so far as they go in the way of limitation, will be accepted by the Alliance with cordial readiness; but knowing that they can act only as palliatives, it will be impossible for them to cease their righteous demand so long as the evil remains. The Permissive Bill will still be needed as the complement of all schemes of regulation. Hence they go on without pause or one moment's hesitation."

THE NATIONAL MONDAY LEAGUE.—A new society called the National Monday League has just been established, and several influential gentlemen, including clergymen and members of Parliament, have already taken an interest in the movement. The aim of the promoters, who are all working men, is to run cheap excursion trains on the Monday, and effect, if possible, a reduction in the Sunday traffic and labour on railways—an object which alone cannot fail to secure for the scheme a large share of public support. The first excursion in connection with this society took place on Monday last, when special trains were despatched from Ludgate-hill and Victoria, by the London, Chatham, and Dover Railway, for Herne Bay, Margate, and Ramsgate. The proceeds of this excursion will be devoted to the building fund of the Railway Signalmen's Institute. The excursionists were accompanied by the Rev. G. D. Copeland, St. Stephen's, Walworth; the Rev. S. Resker, St. Mark's, Walworth; the Rev. G. M. Murphy, of Boro'-road; the Rev. S. Smith, St. George's Camberwell, and others, who were cordially entertained by the Vicar of St. George's, Ramsgate, Mr. Elwyn, and a meeting was held on the sands at four o'clock, to explain the principles and advocate the practices of the League.

FIELD-LANE INSTITUTION.—On Wednesday 'evening, the 31st annual meeting of the subscribers and friends was held in the institution. The Earl of Shaftesbury presided. Mr. W. Payne read the report, from which it appeared that for nine months the day-school had been under the management of the London School Board, and the attendance had averaged, during the last three months, 131 to the boys' school, 138 to the girls' school, and 120 to the infants'. But, while turning it over to the board, they had endeavoured to retain the class of children for whom it was founded by paying the school fees of the most destitute. During the year, fifty-five boys had been in the Boys' Industrial School, who are being taught tailoring, boot-making, and wood-chopping; and forty-eight girls in the Girls' Industrial School who are being trained for domestic service. At the Christmas dinner 500 sat down, and a hundred families were supplied at home. About a hundred children had been fed daily from the broken victuals kindly supplied by large city firms. The average attendance at the night-school for boys had been forty-five, to that for girls, thirty. The Youths' Institute numbered twenty-four, and the Band of Hope 400. There had been 130 girls of good character admitted into the Servants' Training Home, and 121 sent to service. Into the Night Refuges for men and women of character, 258 men had been admitted, of whom seventy-eight had been provided with situations by the institution. Of the 618 women received, eighty-six had been sent to service, eighty-five had obtained other work, sixty-three had been sent to homes, fifteen restored to friends, thirty-five put into the Servants' Training Home, and forty-three sent to hospitals. The average attendance at the ragged church had been 413, and at the children's service fifty. At the Friday and Sunday evening Bible schools the attendances had been very large, especially at the latter, where often over 1,000 children had assembled, besides many adults. A band of ninety voluntary teachers taught these masses. The income for the year had been 7,204*l.*, and the expenditure 6,770*l.* It was also announced that the building was doomed to destruction, it being within the line of the new street from Shoreditch to Oxford-street, about to be formed by the Board of Works. The adoption of the report was moved by the Rev. W. Pankridge, and seconded by Mr. John Macgregor, who stated that he had officially examined over 2,400 cases of children in order to test their fitness for admission into industrial homes, and he had formed this decided opinion, that these children, as a rule, were not a bit worse than those to be found in any other strata of society above them. Mr. Robert Baxter, in supporting the motion, referred with satisfaction to the growing interest taken by the rich in the spiritual as well as temporal condition of the very poor. A resolution recommending the institution to the continued support of the Christian public, was moved by the Rev. T. H. Tarlton. The resolution also thanked the committee for the continuance of Bible teaching in their schools, and was seconded by the Rev. James Fleming, who, as a comparative stranger to the institution, thanked the committee for bringing him acquainted with their exceedingly useful and manifold labours. In reply to a cordial vote of thanks moved by the Rev. Dr. Van Meter, Lord Shaftesbury said that in the future, it was to the Sunday-school alone that they must look for our children to acquire Bible knowledge, and he hoped that the teachers, by improving their method of teaching the great truths of Christian life, would make their schools as attractive as possible. He hoped that although the school had been transferred to the board, the banks, mothers' meetings, the various clubs, and the other operations of the institution which tended to improve the mass of the people would be continued, and that a spirit of morality and religion would be infused into all they did.

Births, Marriages, and Deaths.

[A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

MARRIAGES.

MACKENNAL—HICKLING.—June 2, at Leicester, by the Rev. A. Mackennal, B.A., Patrick, eldest son of the late Patrick Mackennal, Esq., of London, to Annie Frances, second daughter of W. Hickling, Esq., of Allan Dale, Knighton, Leicestershire.

WOODWARD—JENNINGS.—June 5, at West-street Chapel, Dorking, Horace B. Woodward, F.G.S., of the Geological Survey of England, to Alice Jennings, youngest daughter of the late J. W. Jennings, Esq.

EGGLETON—GLENN.—June 10, at the Independent chapel, Wigston Magna, by the Rev. G. Hogben, Robert Eggleton, of Birmingham, to Jane, second daughter of Mr. H. Glenn, of the former place.

SMITH—MORGAN.—June 10, at the Paragon-road Chapel, Hackney, by the Rev. Henry Heath, assisted by the Rev. Samuel Hebditch, Frederick William Smith, grandson of Benjamin Smith, Esq., of Sutton Lodge, Hackney, and of Pirbright, Surrey, to Henrietta Mary Morgan, third daughter of Edward Morgan, Esq. (H.M. Customs), of 15, Mitford Villas, Amhurst-road, Hackney, E. No cards.

SPICER—ARNOTT.—June 10, at the Congregational church, Wandsworth, by the Rev. W. L. Alexander, D.D., Edinburgh, assisted by the Rev. Joseph Parker, D.D., London, Herbert Spicer, of Catteshall, Godalming, son of Henry Spicer, Esq., of Highbury-crescent, to Martha McMurray Arnott, daughter of David Arnott, Esq., and niece of James McMurray, Esq., of Wandle House, Wandsworth.

HAWKINS—HARPER.—June 11, at Mawdsley-street Chapel, Bolton, by the Rev. Robert Best, Charles Wilson Hawkins, Esq., of the firm of John Hawkins and Sons, Preston, to Hannah, eldest daughter of William Harper, Esq., of Astley House, Sharples, Bolton.

DEATHS.

CLAYDEN.—June 14, at the residence of her son Arthur, Westbrook House, Faringdon, Eliza Mary, widow of the late Peter Clayden, of Wallingford and Faringdon, in the 74th year of her age.

MURRAY.—June 15 (suddenly), at Denton Hall, Cumberland, Adam Murray, Lamorby Park, Bexley, Kent, late of the firm of J. and R. Morley, 18, Wood-street, London, aged 64. Friends will please accept this intimation.

Markets.

CORN EXCHANGE, MARK LANE, Monday, June 16.

We had only a small show of English wheat at market this morning, but from abroad we have fair arrivals. With fine weather we had an inactive trade, and English wheat met a slow sale, at barely the prices of Monday last. In foreign wheat only a retail business was doing, and on American ex-ship a decline of 1s. per qr. was submitted to. Flour was a dull at previous quotations. Peas and beans were each 1s. per qr. higher. Barley was scarce, and in demand, at fully late rates. For oats we have a free sale, at a further improvement of 1s. per qr. on the week. Indian corn was fully as dear. The cargoes of wheat on the coast meet demand for the Continent, and late prices are well maintained. Barley is 6d. per qr. dearer.

METROPOLITAN CATTLE MARKET, Monday, June 16.—The total imports of foreign stock into London last week amounted to 21,842 head. In the corresponding week in 1872 we received 8,444; in 1871, 14,869; in 1870, 1,168; in 1869, 12,488; and in 1868, 7,410 head. The cattle trade has been depressed in tone to-day, the warm weather and large supplies offering weakening prices. The receipts of beasts from our own grazing districts have been generally speaking satisfactory, with a moderate supply. The demand has been dull, and rates have been in favour of buyers. The best Scots and crosses have been disposed of at 6s. 2d. to 6s. 6d. per 8lbs. From Norfolk, Suffolk, Essex, and Cambridgeshire we have received about 1,750, from Lincolnshire 50, and from other parts of England about 250, from Scotland 7, and from Ireland about 200 head. There was a fair show of foreign stock, but it has been principally composed of Spanish and Portuguese animals, there being 150 of the former and about 280 of the latter on sale. The condition of some of these animals has been very good, and they have been disposed of at full rates, but the trade has been dull on the whole. There have also been about 156 Dutch on sale. The sheep market has not been well supplied with English sheep, but there has been a good show of foreign. Sales have progressed slowly, and prices have given way 2d. to 4d. per 8lbs. The best Downs and half-breds sold at 6s. 2d. to 6s. 4d. per 8lbs. Lambs were dull and lower, at 7s. 6d. to 8s. 6d. per 8lbs. Calves were disposed of at drooping prices. Pigs have found buyers on former terms. At Deptford there have been about 200 Hamburg beasts on sale.

METROPOLITAN MEAT MARKET, Monday, June 16.—The supplies of meat were short, but under the influence of warmer weather the trade was less active, and prices in most instances favoured buyers.

PROVISIONS, Monday, June 16.—The arrivals last week from Ireland were 215 firkins butter, and 4,498 bales bacon; and from foreign ports 31,004 packages butter, and 814 bales bacon. With the exception of a few small orders for Corks, nothing doing in Irish butter; supplies of foreign are good and sell steadily without any particular change in value. In bacon there is not much change to notice. Some choice shippers of Limerick are about 1s. to 2s. dearer; best Waterford maintains its price, second rate qualities can be had on easier terms.

HOPS.—BOROUGH, Monday, June 16.—The very precarious condition of the plantations has rendered our market extremely firm and excited, and any fine parcels offered at market price have been immediately secured. A good business has been effected on speculative account, and a slight advance on last week's prices has been obtainable; the stocks, however, on hand are very short, and should the blight proceed a considerable rise will be realised. The reports this morning state that the "fly" has increased in Mid and East Kent and Sussex, and a considerable amount of deposit exists; the bine is also very backward. Advices from Belgium inform us that a slight attack of vermin exists, and their market is very firm. Mid and East Kent, 5*l.* 5s., 5*l.* 15s. to 6*l.* 10s.; Weald of Kent, 5*l.* 0s., 5*l.* 10s. to 6*l.* 0s.; Sussex, 5*l.* 0s., 5*l.* 5s., to 5*l.* 15s.; Farnham and country, 5*l.* 12s. to 7*l.*

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, June 16.—The demand for English potatoes was fairly active at the quotations annexed. New potatoes also were steady both in value and inquiry. Flukes and Victorias, 160s. to 200s. per ton; Regents, 120s. to 180s.; Rocks, 110s. to 130s.; Jersey new, 220s. to 320s.; Jersey new kidneys, 320s. to 400s.; other kinds, 210s. to 240s.

SEED, Monday, June 16.—Nothing passing in agricultural seeds to alter the value of any sort. There are buyers of fine white cloverseed, but business is checked by the prices demanded. White mustardseed was sold in small lots at quite as much money, and there was some inquiry for fine brown samples, but none offering. The few inferior parcels on sale were held beyond the views of buyers, and no transactions consequently occurred. Good canaryseed brought fully as much money, with a steady sale. Large hempseed was quite as dear, with a fair demand. Foreign tares were in slow request, but unaltered in price. Fine English rapeseed realised quite as high rates.

TALLOW, Monday, June 16.—There is no material change to notice in the tallow market. P.Y.C. is quoted at 43s. 6d. per cwt. on the spot, and town tallow 41s. net cash. Rough fat commands 2s. per 8lbs.

COAL, Monday, June 16.—Market very firm, all tending upward. Hettons, 31s.; Hettons Lyons, 29s. 6d.; Hettons Russells, 29s. 6d.; Harton, 29s. 3d.; Eden Main, 29s. 6d. Ships fresh arrived, 19; ships at sea, 15.

PREACHERS.—Where large congregations have to be addressed, or the speaker is suffering from dryness of the throat organs, nothing will be found more effectual than Cooper's Effervescing Lozenges, or solid thirst quenchers, pronounced by the medical press the best invention extant. Sold in bottles, price 1s., by post 1s. 2d., at 26, Oxford-street, and by all respectable Chemists.

HOW TO DYE SILK, WOOL, FEATHERS, RIBBONS, &c., in ten minutes, without soiling the hands. Use Judson's Simple Dyes, eighteen colours, 6d. each, full instructions supplied. Of all chemists. The "Family Herald," Sept. 3, says, "A very slight acquaintance with Judson's Dyes will render their application clear to all."

HOLLOWAY'S PILLS.—Health and Vigour.—To the most regular livers occasional disturbances of digestion will occur, which may be corrected at once by these famous pills, the alterative and tonic powers of which cannot be too highly extolled. A dose now and then, taken according to their suggestive and instructive "directions," will prove salutary to every one; but a continued course must be taken by the confirmed invalid. It is wonderful how the appetite and digestion improve in proportion as the pills exert their wholesome influence over the animal economy. At the change of seasons, when partial suppression of action in one organ throws increased activity on another, Holloway's Pills will guide to the safest and most efficient channel of relief.

Advertisements.

A GERMAN PROTESTANT LADY, who has had great experience in teaching English Pupils, wishes to RECEIVE YOUNG LADIES in August, at Bibrich on the Rhine, near Wiesbaden. Terms and references on application to Fräulein Korbach, Düsselthaler Strasse, Düsseldorf, Germany.

A YOUNG LADY, accustomed to teaching, REQUIRES a SITUATION as GOVERNESS in a family. English, elementary French, Music, and Singing. Good references. Address, R. S., 243, Fulham-road, Brompton, S.W.

AN EVANGELIST is REQUIRED to assist in working an established Mission in the villages round a country town in connection with a Congregational Church. Salary, £70 per annum. Apply with testimonials.—Address, V., care of Messrs. Hudson and Son, Publishers, Birmingham.

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The New School Building is now occupied, giving space for a larger number of Pupils. It contains a schoolroom 50ft. by 20ft., classroom, bathroom, and lavatory (all heated by hot water), together with additional bedrooms.

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The course of instruction includes all branches of a sound Classical, Mathematical, and Commercial Education, so as to fit the Pupils for any department of business, or for entrance at the Universities.

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NEW COLLEGE, LONDON,

The TWENTY-THIRD ANNUAL GENERAL MEETING will be held at the COLLEGE, Finchley New-Road, on FRIDAY EVENING, June 27th. The Chair will be taken at Six o'Clock by the Rev. WILLIAM ARTHUR, M.A. One of the Senior Students will read an Essay on "Athanasius." The Chairman has promised to deliver an Address to the Students; and several other Ministers and gentlemen are expected to take part in the proceedings. Subscribers and friends of the College are respectfully invited to attend.

W. FARRER, LL.B., Secretary.

N.B.—The College is easily accessible by the Metropolitan and St. John's Wood Railway (Swiss Cottage Station), the North London and Hampstead Junction (Finchley-road Station), and the Midland (Finchley-road Station).

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HALF TERM will begin MONDAY, June 16.

EMPEROR LIFE and FIRE ASSURANCE SOCIETIES.

The Nineteenth Annual Meeting of these Societies was held on Wednesday, at the City Terminus Hotel, Ebenezer Clarke, Esq., presiding. The Secretary having read the notice convening the Meeting, and the minutes of the last annual meeting, the latter of which were confirmed, next read the Report as follows:—

BUSINESS.—The Directors of the Emperor Life Assurance Society, in presenting their Nineteenth Annual Report, have the pleasure to state that during the year they received 566 Proposals for Policies, amounting to £87,585, and that 485 Policies have been issued, amounting to £73,385, increasing the total number of Policies issued to 14,445, for £1,225,727.

CLAIMS.—The Claims during the year, including 14 Policies surrendered and 4 Endowments, have been 87 in number, amounting, with Bonus additions, less reassurances, to £7,621 3s. 9d., making the total payments to 876 families or representatives of the assured since the commencement of the Society, £70,137. These Claims have been paid, in accordance with the practice of the Society, within fourteen days after proof of death, which has resulted in several instances in new Proposals from the relatives and friends of the assured.

ANNUITIES.—The sum of £300 has been received for the purchase of Annuities during the year, and one annuity of £30 has ceased by the death of the annuitant at the advanced age of eighty-six.

AGENCIES.—Upwards of 300 New Agencies have been established during the last six months, and a large increase of business is expected during the current year.

DIVIDEND.—The Directors recommend a Dividend of 5 per cent., and a Bonus of £1 per cent. on the Share Capital as heretofore.

RE-ELECTION OF DIRECTORS.—The Directors who retire and are eligible for re-election are Richard Harris, Esq., N. J. Powell, Esq., and T. S. Beck, Esq., M.D.

RE-ELECTION OF AUDITORS.—The Auditors who are eligible for re election are George F. Larking, Esq., and James Jones, Esq.

The Directors would again urge upon all interested in the Society the importance of using their influence to extend the business by inducing their friends to assure, that being the most certain way to increase its prosperity.

The Chairman, in moving the adoption of the report and balance-sheet, said that the Society was steadily progressing in public opinion, and had long laid the foundation of a good and extensive business. (Hear, hear.) The report spoke for itself. The claims during the year had been unusually heavy, but this would be the case in all companies at some period; in some years they were comparatively light, and in others they would be somewhat heavy. But, as a set off, since the end of the financial year they had had very few claims indeed, which was an encouraging fact for the current year; and in this respect they hoped to be able to make a better statement twelve months hence. The Society had received the sum of £300 for the purchase of annuities, and one life had fallen in in this branch of the business; so that in future they would be absolved from any further expense in this particular case. This was a class of business the Directors desired to see increased, for annuities added very much to the comfort of those persons who were of limited means, and who might be disposed to make use of this investment, particularly in cases where they had no relatives to whom they wished to leave their little all. This investment secured the recipients a regular and certain income, and was thereby the means of securing them from those corroding cares which were so distressing, and under which many have given way altogether. The Society had, during the past year, appointed 300 additional agents, and it might fairly be asked how it was with an increase of 300 new agencies, why the business had not increased to a proportionate extent; they must, however, consider that it took a considerable time to get these new agencies into full operation, and no doubt could be entertained that, during the ensuing year a large harvest would be reaped from their exertions. Business might have been shown to a greater extent had the Directors been more speculative and less prudent. In reference to the last paragraph in the report, he wished to press upon them that they would be glad to see the business of the office very much increased, and they wanted, not only the agents, but every gentleman, whether Director, or Shareholder, or Insurer, to do what he could, in his own local circle, to promote that end. There appeared every probability of more sanguine expectations being realised. He hoped they might meet for some years to come, rejoicing in the progress and prosperity of the Emperor Life and Fire Assurance Societies. (Cheers.)

The resolution was carried unanimously.

Mr. J. Judd moved, "That Mr. R. Harris, Mr. N. J. Powell, and Dr. Beck, be re-elected Directors of the Society." He said he had had the pleasure of knowing those gentlemen for some considerable time, and was well aware of the zeal and harmony with which they had worked with their colleagues. The fact that the Society was now drawing near its majority should stimulate the Agents and Shareholders to use every means for increasing their business. They must look forward and not backward, and consider that old things had passed away. Everwhere outside he heard the Society spoken of in the very highest terms, because of the safe and careful character of its business, and the integrity and commercial position of its Directors.

Mr. Seaman (Totnes) seconded the motion.

Mr. Teulon moved, "That a vote of thanks be presented to the Directors, and that the sum of £400 be presented to them for their services during the past year." For the fifteen years he had been connected with the Society he had been cognisant of the fact that their management had been wise and skilful, and that under it the Society had progressed. A society like theirs, cautious in its operations, stood firmly, and was a cheering contrast to the gigantic speculative concerns, who, in their fall, had spread ruin and desolation around them.

Mr. Mann seconded the resolution.

Mr. Bontems, C.C. and Deputy-Chairman, said the Directors had laboured to give satisfaction to their constituents, and had never made their services a question of money. Sometimes it did not get the credit it deserved in public estimation. The Society was really safer than it appeared to be. In the first place, they protected themselves very much by re-insurance; then they were careful not to incur more expense than was necessary in getting their business—not but what they desired to be as generous as possible to their agents, without transgressing the bounds of prudence. He did not think any Directors could look more carefully after the management of any society than they did, and he found that, since the commencement, they had accepted a great number of proposals, and paid a large sum away in claims; and every claim had been punctually met. (Cheers.) The condition of their lives was also very high as to their average duration. On the part of the Directors he begged to thank them for this vote of thanks.

Mr. R. Harris also expressed his thanks, in a few appropriate remarks, for the passing of the resolution.

Mr. Livingston (Glasgow) moved the re-election of the Auditors of the Society, which was seconded by Mr. Ward and carried unanimously.

The business of the Fire Insurance Society was then proceeded with. The Secretary read the Report as follows:—The Fire business continues steadily to increase. New Proposals have been received for £339,329. The total amount for which Policies have been issued has thus been increased to £3,205,700. The Claims and Expenses during the year have only amounted to 30 per cent. of the Premiums received. The plan adopted during the last four years by this Society, of retaining the Insurance of Private Dwelling Houses and the Furniture therein, and Assuring Business Premises and Stock-in-Trade with other offices, has been mutually satisfactory. The Directors are prepared to extend their Agencies in unrepresented districts throughout the United Kingdom. The Directors who retire and are eligible for re-election are A. J. Larking, Esq., and N. J. Powell, Esq. The Auditors who are eligible for re-election are George F. Larking, Esq., and James Jones, Esq.

The Chairman moved the adoption of the report. The caution and prudence employed in the management of the Life business had, he said, been as strictly adhered to in the Fire Department. Part of their success no doubt arose from their determination not to take a risky class of business, and he would urge his friends to aid them in the Fire as well as in the Life Department. The safest class of Insurance was that of policies on houses, granted to owners and tenants with more than a mere interest of occupation; because a man who purchased and furnished a house to live in showed himself to possess a responsibility which was to a society a material guarantee. They, however, did not refuse ordinary risks, but would continue to conduct their affairs as carefully as they had hitherto done.

The Rev. Frederick Trestrail, F.G.S., proposed the re-election of the retiring Directors. The motion was seconded by Mr. Spriggs, who said with Insurance Institutions as with men, there are some the more we know of them the less we like them, while there are others, the better we know them the better we like them. The Emperor is one of the latter class; where the Office is best known it is steadily gaining in public estimation.

The retiring Directors were re-elected. In response to a resolution of thanks to the Secretary and Officers for their services during the year,

The Secretary, on behalf of the Officials who had worked together with him, begged to thank the meeting for the vote just passed. He had greater confidence than ever in the ultimate success of the Societies; and although they had been cautious, yet he believed they had built on a sure foundation. (Hear, hear.) They had learnt a great deal by experience, and as far as they had gone their premiums had always been considerably in excess in every year of the claims paid. He thought he might say the claims by death had never exceeded 60 per cent. of the premiums received. While they had benefited 876 families, of course a large number of policies had lapsed, and they had to be supplied year by year by new business. He wished to impress on all concerned the importance of recommending Life and Fire Assurance to their friends and associates. In these times new proposals were only to be obtained by great effort being put forth, and even the large commercial houses in the city, in this respect, were finding themselves distanced by new houses, who employed travellers to obtain business. It was important in the conduct of their business to extend their efforts; and he was persuaded the policy adopted in appointing 300 additional agents would be attended with corresponding results. Already he was happy to say it was bearing fruit, for during the last two months the Societies had just doubled the amount of new assurances they had issued during any two months of last year. (Cheers.) That was most encouraging; and he felt, with such arrangements and such prospects, that he could speak with greater confidence than he had hitherto done of the progress of the business.

MIDLAND RAILWAY.

TOURIST ARRANGEMENTS, 1873.

Arrangements for the issue of 1st, 2nd, and 3rd Class Tourist Tickets, will be in force from May 26th to the 31st October, 1873.

For particulars see Time Tables and Programmes issued by the Company.

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